REVELATION *IN PROGRESS* FROM ADAM TO MALACHI

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Revelation in progress from
Adam to Malachi

REVELATION IN PROGRESS

FROM ADAM TO MALACHI.

A Series of Bible Studies.

BY THE
REV. J. H. TITCOMB, M.A.,
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"SUMMO CŒLI CONCILIO VISUM EST, IN EVANGELII REVELATIONE, GRADUS NON SALTUS FACERE."
SPENCER, *De Legibus Hebræorum.*

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PREFACE.

That the organic unity of Scripture is consistent with its character, as a record of successive revelations, must never be doubted. For, as a writer has observed in a work which supplies our recent theological literature with one of its most valuable contributions,[1]—"The unity of consciousness in a human life is not forfeited by growth of knowledge, or by difference of circumstances, or by variety of experience. Novatian compares the unfolding of the mind of God in Revelation to the gradual breaking of the dawn, attempered as it is to the human eye, which after long hours of darkness could not have endured a sudden outflash of noonday sunlight." Similar remarks have been made by various writers too numerous to mention. Thus Bishop Warburton observed:[2]—"When several successive revelations are given by God, some less, some more extensive, we must conclude them to be parts of one entire dispensation; which, for reasons best known to infinite Wisdom, are gradually enlarged and opened: consequently, every later must not only suppose the truth of every preceding revelation, but likewise their mutual

[1] Canon Liddon, *Bampton Lectures*, Lect. ii.

[2] In his *Divine Legation of Moses*.

relationship and dependency. Hence there may have been weighty reasons why God, from the beginning, should have been constantly giving a succession of dispensations and revelations."

It is the object of the following pages to review the books of the Old Testament from this especial standpoint; analysing and commenting upon them as containing a series of gradual and progressive revelations, which, while given from the time of Adam to that of Malachi, under every variety of circumstance, were yet marked by an organic unity of purpose which historically culminated in Christianity, and in it alone found their true meaning and fulfilment.

As far as the author is aware, this attempt has never yet been made in the form here presented. For the most part the Bible has been treated as one revelation of equal breadth and brightness; simple events occurring early in the world's history being made typical of Gospel doctrine, and legal ordinances being regarded in the clear light of evangelical truth. The consequence has been that Bible students have often lost sight of the beautiful connection subsisting between those different methods by which God has from time to time taught and governed his Church, and the particular conditions of the Church at such corresponding periods. Instead, therefore, of grasping those exact truths which the progress of Divine revelation was intended to give at the time of their delivery, too many persons have looked away altogether from their historical interpretation, only to gaze upon their irradiation under the light of the New Testament.

Both lines of study have, of course, their respective uses; but to pursue the latter method at the expense of the former is, by a kind of spiritual refraction, to raise up the history of God's Church above the proper line of vision, and often to put the deeper meanings of type and prophecy on the horizon before they have any right to appear. By this means we fall under a double disadvantage; for while, on the one hand, we attribute to the Old Testament Church a greater amount of evangelical knowledge than it really possessed, we fail, on the other hand, to realise the interesting growth of its true knowledge.

The object of this book, then, is to trace the progressive expansion of revealed truth from the beginning, to see it opening out before each generation in a parallel line with advancing history; to analyse the books of the Old Testament with a view to discover what amount of new teaching was from time to time made known; and how it ended at last in the full development of the New Covenant, under that Great Angel of the Covenant who had all along been the chief mediator between heaven and earth.

In thus venturing upon a somewhat untrodden field of labour the author must crave the kind indulgence of his readers. In the present work he offers rather an outline of thought than a finished investigation. Yet he would venture to urge upon his readers the importance of studying the following pages thoughtfully and carefully, paying special attention to the texts quoted or referred to. It is a line of inquiry which requires every alleged text to be tested; otherwise, neither the profit which it is calculated to give, nor the object which it is desired to

unfold, can possibly be attained as they should. He can only conclude by expressing the fervent hope, that all who take up this volume as a text book for Biblical research, may be able, in tracing back the darkness of earlier epochs, to rejoice in that grace of God which permits us now to see the light of a more perfect day. For if, while "Moses and the Prophets understood more of God and Christ than the ancient Patriarchs did, and yet their knowledge was dark and obscure in comparison with what followed,"[1]—how thankful should we be for our own illuminations of God's Holy Spirit, and the now completed revelation of His dear Son Jesus Christ!

[1] Fleming, *Christology*, book ii. chap. 2.

FIRST PERIOD.

FROM THE CREATION TO THE FALL OF MAN.

THE ACCOUNT OF THIS PERIOD IS CONTAINED IN A SUBDIVISION OF THE BOOK OF GENESIS; VIZ. CHAPTERS I. II.

Properly speaking, this period is introductory; having nothing to do with that progressive manifestation of Divine revelation of which we shall have to speak in the following pages. It belonged to an age antecedent to it, in which the whole relationship between God and man was unclouded by either ignorance or sin. Our present inquiry commences rather with the close of this dispensation—after our first parents had lost their Divine image, and stood in need of new revelations from God to illuminate their darkened understandings.

For the sake of unity, however, and not to appear to commence our review of Old Testament history at an improper point, we will briefly sum up the contents of this period under three heads:

I. The Work of Creation.
II. The State of Probation.
III. Divine Institutions.

I. What was taught in the Work of Creation.

	Genesis.
1. *Concerning God.*	
Divine Omnipotence, Wisdom, Goodness, Holiness ...	i.
2. *Concerning Man.*	
That he was made in God's image	i. 27.
That all animated nature was in subjection to him ...	i. 28.
The unity of the human race	i. 28.
II. What was taught by Man's state of Probation.	
The duty of labour, and the right of God to man's service	ii. 15.
Responsibility of Conscience, and the purity and perfection of God's Law	ii. 16, 17.
III. What was taught by Divinely appointed Institutions.	
1. *By the Sabbath.*	
That man ought to be perpetually grateful for God's goodness in creation	ii. 1–3.
That God had a constant claim on the proper regulation of man's time and employments	ii. 1–3.
2. *By Matrimony.*	
That its obligations were perpetual	ii. 23, 24.
That mutual love and goodness should run through society	ii. 23, 24.

It is very difficult to place ourselves in the position of unfallen man so as duly to estimate the revelation of truth which was then bestowed upon him. The Divine image in which he was created seems to have chiefly consisted in three things. (1) In Knowledge; his mind having been created in perfect maturity, with an intuitive perception of both natural and moral truth. (2) In Dominion; his power being so exercised over all animal creation that he held it in perfect subjection. (3) In Holiness; his moral and spiritual nature being like God in this, that he loved what God loved, and delighted in the law of God with all his heart and strength. This holiness of man, however, was unlike that of God's in one striking par-

ticular. It was not impeccable or immutable. His judgment was made perfect, yet not beyond the possibility of erring. All his springs of obedience were perfect, yet not beyond the reach of variableness. Had it been otherwise there would have been no probation; for, being immutably perfect, he would not have been dependent upon God, but have stood above all conditions of obedience to Divine law.

How long this happy condition of the world lasted it is impossible to conjecture; but whatever its duration, it indicated a primeval condition of man, very different from that low and debased origin which many persons now assign him. When Adam was placed in Eden to dress it and keep it, we cannot believe that he had nothing with which to dig up the soil but his fingers. He must at least have possessed a sufficient amount of intuitive knowledge for properly executing his duty.

I am far from saying that the earliest civilisation was anything like that of the present age, in which art and science are laying all nature under tribute to serve the interests of mankind. This high state of civilisation has only been reached by a long course of successive improvements, and is, no doubt, much in advance of anything that belonged to primeval man. Indeed Scripture itself bears testimony to the fact that the progress of inventions was gradual; the arts of working in bronze and iron not having been discovered till the eighth generation from Adam (*see* Gen. iv. 22). In a rich alluvial soil, however, like that which was occupied by the earth's first population, the use even of stone implements, skilfully worked and handled, may have been quite consistent with a state of full moral enlightenment and simple social refinement.

SECOND PERIOD.

FROM THE FALL, B.C. 4004, TO THE CALL OF ABRAHAM, B.C. 1921.

THE ACCOUNT OF THIS EPOCH IS CONTAINED IN A SUBDIVISION OF THE BOOK OF GENESIS; VIZ. FROM CHAPTERS III. TO XI., AND EMBRACES A PERIOD OF 2083 YEARS, OR ACCORDING TO THE SEPTUAGINT OF 3259 YEARS.

We are not now considering the Book of Genesis as a written revelation. That we shall come to, in chronological order, at the time when Moses delivered it to Israel.[1] At present, we merely follow its narrative, for the purpose of taking up our stand with each generation, and studying the events as they happen. The truths which God gave his Church at this time were delivered orally; and were handed down for the most part traditionally till the period in which they were committed to writing by Moses. I say for the most part, because it is probable that the fifth and tenth chapters, and part of the eleventh, were taken by Moses from ancient records preserved among the Hebrews,—records which lose none of their importance on that account; inasmuch as he was guided by inspiration to incorporate them into his own

[1] I reserve till then all observations upon the distinctions to be made in the use of Elohim and Jehovah.

writings. Our starting-point is, therefore, the opening history of the human race. And here it may be remarked, that notwithstanding the degeneration of our first parents, they probably brought into the world after its curse some remembrances of former truths. The institution of the Sabbath, and of Matrimony, for instance, would be powerfully impressed on their memory. With regard, however, to these remnants of their original knowledge, we shall not particularly inquire, but proceed at once to what they learnt subsequently.

This may be summed up under the four following heads :

I. The Temptation and Fall.
II. Divinely appointed Institutions.
III. God's Providential Dealings.
IV. Direct Oral Revelation.

I. What was taught by the Temptation and Fall.

1. *With regard to Man.*

	Genesis.
His moral weakness and deserved condemnation ...	iii. 6, 12, 23.
The danger of his disobedience in the least commandment of God	iii. 6, 12, 23.

2. *With regard to the Tempter.*

His activity, falsehood, and cunning[1]	iii. 4, 5.

3. *With regard to the Curse.*

Its extreme severity, extending even to the animal creation; and more particularly, in the degradation	

[1] There can be no question that the serpent was only the visible instrument by which Satan effected his temptation; and that the reason of his not being mentioned here by name, is the fact of his being concealed behind its form, and therefore not apparent. It was the manner of Moses, as a writer, to represent things as they appeared to the spectator, and not necessarily as they really were.

of the serpent, though it had only been the *vehicle* of Satan's temptation.[1]

II. What was taught by divinely appointed institutions.

1. *By Sacrifices.*

That sin was intensely hateful to God	viii. 20, 21.
That the best men were continually contracting fresh guilt	iv. 4.
That an offended God could only be propitiated by atoning blood	viii. 20–22.

2. *By Public Worship.*[2]

That men were bound to make a public confession of God	iv. 26.
That man depended entirely on God for support.	

3. *By Capital Punishments for Murder.*

The preciousness of human life	ix. 6.

III. Leading truths taught by God's providential dealings during this epoch.

1. *The inability of man to save himself.*

Seen by the closing of the gates of Paradise ...	iii. 24.
By Noah's fall after he came out of the ark ...	ix. 18–27.

2. *That the Church of God should not unite itself with the ungodly world.*

Seen chiefly by the corruption consequent on such a union	vi. 1–6.
Also by the examples of Abel and Enoch	iv. v.

3. *That the progress of Civilisation and Religion did not necessarily go together.*

[1] It is possible that the serpent had not the same shape before the Fall as after it. Satan, no doubt, chose it as a charming and attractive creature. This makes its present doom all the heavier. Yet there seems every reason to suppose that this part of the curse chiefly represented, as in a figure, the fate of the true tempter.

[2] Dr. Cave, on *The Three Great Dispensations of the Church*, sect. i. 13.

	GENESIS.
Seen by the fact that the family of Lamech were the first to devote themselves to art and science [1] ...	iv. 19–24.
4. *That the presumptuous designs of ungodly men should be overruled to promote God's purposes.*	
Seen by the destruction of the Tower of Babel [2] ...	xi. 1–10.
Besides these, God made a renewed display of some of the attributes he had developed in the previous epoch; viz.—	
5. *Divine Omnipotence.*	
Seen by the destruction of mankind with a flood ...	vii. 21–24.
By the confusion of tongues, and the origin of nations [3]	xi. 1–10.

[1] Lamech's wives gave birth to three remarkable men—the originator of nomadic pastoral life, the first manufacturer of musical instruments, and the discoverer of metal workings.

[2] This "brick-built" tower was the origin of Babylon. The whole soil of this region consists of clay and sand fit for such bricks. Through the discoveries of Loftus and Sir H. Rawlinson, some Urukh bricks of exactly the same nature have been brought from Babylon to this country. It is worthy of remark that from this period the kingdom of Babel is treated throughout Scripture as a stereotyped form of ungodliness, both literally and mystically. For an interesting account of this first Chaldæan empire, see Rawlinson's *Five Great Monarchies of the Ancient Eastern World*, vol. i.

[3] As to an original unity of language, Professor Max Müller contends for its probability on the basis of scientific philology. In the confusion of this one language, however, it is not necessary to suppose that totally new languages took its place instantly. Dr. Jacobus says, "Laws of variation were now introduced, which at once served the Divine purpose, and started a process, which, in combination with the new circumstances, issued in all the present varieties of language." The account of this dispersion of men from the plains of Shinar is strongly confirmed by the monuments of Egypt; by which we see that the progress of the first inhabitants of the valley of the Nile was from N.E.; for the Pyramids in Memphis are the most ancient remains; while proceeding to Abydos, the remains are those of the era of Osirtasen, and at Thebes there is nothing earlier than the 18th dynasty of Manetho. See Osburn's *Ancient Egypt*, p. 22.

	GENESIS.
6. *Divine Holiness.*	
Seen by his hatred of the least sin	iii. 11–13.
By his approval of righteous Enoch	v. 24.
By his hatred of the sins of the old world	vi. 6.
In addition to these, several new attributes were developed; viz.—	
7. *Divine Justice.*	
Seen by the expulsion of Adam and Eve from Eden ...	iii. 23, 24.
By the punishment of Cain	iv. 11–17.
By the punishment of the old world	vii. 21–24.
By the punishment of the Babel builders	xi. 8.
By the punishment of Ham in his son Canaan[1] ...	ix. 25.
8. *Divine Mercy.*	
Seen by the promise of redemption	iii. 15.
By the preservation of the animal creation ...	vi. 19–21.
By the promise that there should be no more flood ...	ix. 11.
9. *Divine Forbearance.*	
Seen pre-eminently by bearing so long with the old world, and giving it such ample warning before the flood	vi. 3.
10. *Divine Faithfulness.*	
Seen by the execution of threatenings on Adam ...	iii.
And the old world	vi. vii.
By the fulfilling of promises	viii. 1.
11. *Divine Omniscience.*	
Seen by the discovery of Adam's guilt	iii. 9.
By that of Cain	vi. 10.
By that of the old world	vi. 5.
By that of the Babel builders	xi. 5.

[1] This is to be understood, not of Canaan and Ham personally, so much as of their descendants. The whole of the subsequent history of the world has confirmed this wonderful prophecy. The difficulty which arises from God's here cursing Canaan for the sin of his father Ham, is at once removed by the Arabic Version, which reads, in verse 25, for Canaan, "Ham the father of Canaan." Calmet also says that some copies of the Septuagint read "Ham" instead of "Canaan." For a full review of this passage, see Bishop Newton's *Dissertations on the Prophecies*, vol. i. pp. 5–15.

	GENESIS.
Besides these direct results of God's providential dealings, Adam learnt by experience—	
i. That conscience had a self-accusing power ...	iii. 7, 8.
ii. That ignorance and misery were the fruits of sin	iii. 10.
IV. WHAT WAS TAUGHT BY DIRECT ORAL REVELATION.	
1. *Doctrines.*	
That the human race must expect continual conflict with its spiritual enemy	iii. 15.
That man's mortality and misery, and the earth's disorganisation, were the fruits of sin	iii. 17–19.
That in God's moral government, piety should be rewarded and disobedience punished	iv. 7–11.
That the Spirit of God strives with sinners by some direct personal agency	vi. 3.
That there was a limit to the Divine forbearance ...	vi. 3.
That sin grieved God	vi. 6.
The total alienation of man's nature from the life of God[1]	viii. 21.
2. *Covenant Promises.*	
That the human race, which Satan had endeavoured to destroy, should be at length victorious over its enemies, and recovered from the curse by one of its own family	iii. 15.
That the earth should be no more destroyed by a flood	viii. 21; ix. 9–16.
That Shem should be blessed above Noah's other sons, and hand down true religion through his posterity, as the covenant people of God[2]	ix. 25–27.
That the descendants of Japhet should be territorially enlarged, and be admitted subordinately hereafter into the covenant blessing of Shem[3]	

[1] To these we should add the prophecy of Enoch, quoted by Jude, of the Messiah's Advent, to execute avenging judgment on the earth.

[2] This is the first passage in Holy Scripture in which God is called the God of any person. "It indicates," says Hengstenberg, "that Shem's descendants were to be God's covenant family."

[3] It is not too much to infer this from the text. For an interesting

In these events, although we have but a very faint outline of what occurred during a space of more than two thousand years, yet we learn that God commenced the teaching of his Church on a wide basis. He revealed to it all his leading attributes, and taught it all its chief moral duties. Society was held together by the grand primary institutions of marriage, and the law of capital punishment for murder. God's presence and authority in the Church were maintained by means of other institutions, such as the observance of the Sabbath, the offering up of sacrifices, and the celebration of public worship. His moral government was administered under a righteous distribution of rewards and punishments. The great conflict between sin and holiness was illustrated in all its bearings by Divine providences. And, upon the whole, the world was being elementarily educated in the hope of a promised Messiah.

I say elementarily educated; for, as far as we learn the story from Moses in this rapid chronicle of events, it was really nothing more than this. It is certainly possible that much more may have been known in doctrinal theology than is here suggested;[1] but seeing that all conjecture on the subject must be vague, not to say presumptuous, I think it better to deal with the faith of these early generations in the light under which it is here presented to us, and no further.

The commencement of this period being marked by a dreadful breach between God and man—one that left creation in hopeless ruin—the first manifestation of God's purpose was given in a revelation of mercy. An announcement was made that the curse should be removed,

discussion on this passage, see Bp. Newton's *Dissertations on Prophecy*, vol. i. pp. 15-18.

[1] See Enoch's prophecy, quoted by St. Jude.

and a time come when the human race should recover its lost ground, and gain undisputed victory over all its spiritual enemies. This was the first and earliest notice of Redemption; but it was the merest germ of the doctrine, conveying only a bare intimation that the promise was to be accomplished by one particular person. Indeed some eminent critics deny the propriety of attaching any individual and personal sense to the promise.[1] Yet without this, how could the Church have had its faith and hope centred on a coming Redeemer? As to the primary notion of this promised Redeemer, it seems to have been simply one of victory over evil and recompense for good; a treading down of all the powers of darkness, and by that means a saving of the world from any further continuance of its curse. Whether the early patriarchs expected a Saviour who should offer up himself as a propitiatory sacrifice for sin, we have no evidence in the Book of Genesis. Doubtless it was pointed out with greater clearness afterwards; and continually more and more so, as the teaching of God developed itself. To write of earlier generations, however, as if all had been plain from the first, spoils our view of the progressive character of Divine revelation. It seems to me that it will be one of our highest privileges in these pages to trace out, how slowly and silently the whole of this great doctrine was in course of development.

During the greater part of this period, *i. e.* from the Fall to the Flood, we may notice a distinct feature in God's government of his Church, found in no other period of its history, and which marks it out as an almost separate dispensation. I allude to the provision which was made for the perpetuation of Divine truth in the world. This was done without any chosen line of descent for

[1] See Hengstenberg's *Christology, in loco.*

its transmission; without any priesthood or regularly organised Church membership; and without any written revelations. Indeed it was not till some time after, that all these were combined together. It seems, therefore, that in this, as in other things, God's purposes unfolded themselves gradually. He appears to have commenced the government of his Church upon as broad a basis as possible—giving to it general promises of redemption from its spiritual enemies, but leaving them to be preserved and propagated by the faithfulness of individual members. To this end the extreme longevity of the period gave great facility. Patriarchal influence was thus extended far and wide for good. And yet under this dispensation God taught his Church that without special aid it could not stand so great a test. Evil, which at first broke forth with such violence in the person of Cain, gradually swept onward until, in spite of all patriarchal influence, the Church was nearly amalgamated with the world; truth was well nigh lost; and the earth destroyed by a flood. Thus the second great test of the Church's faithfulness equally failed with the first. Hence the Lord opened a new dispensation; which we shall soon consider as the second period recorded in the Book of Genesis.

We should notice, however, that almost immediately after the Flood, it pleased God to select Shem and his descendants as the family with which he would establish a covenant relationship. This relationship, though it is not described as being very decided until the call of Abraham, was a most important event; inasmuch as it was the first limitation of the general promise given to our first parents in Paradise, and a preparation for what was to follow. It certainly proved no guarantee for any greater amount of faithfulness in the Church than there

had been before. Witness the building of Babel. And if it had no sanctifying influence on the world at large before that daring act of impiety, much less could it have such afterwards. The dispersion of mankind into nations appeared to shut out all possibility of it. God however, who delights to bring good out of evil, determined upon overruling these national differences to his own glory by creating a nation for himself. And hence the call of Abraham.

Nor should we omit to notice, that as early as this period of the covenant with Shem, a wonderful prophecy was given to the Church respecting an ultimate participation in its spiritual blessings by the descendants of Japhet [1]—the prophecy which was to confirm these same blessings to the descendants of Ham being reserved for a much later age.[2] Both, however, were incorporated virtually into the great Messianic promise given to Abraham in Gen. xii. 3.

Let us, then, at once proceed to that important epoch in the history of the Church of God.

[1] Gen. ix. 27. [2] Ps. lxviii. 31.

THIRD PERIOD.

FROM THE CALL OF ABRAHAM, B.C. 1921, TO THE BONDAGE OF ISRAEL IN EGYPT, B.C. 1635.

THE ACCOUNT OF THIS EPOCH IS CONTAINED IN A SUBDIVISION OF THE BOOK OF GENESIS; VIZ. FROM CHAPTER XII. TO THE END, AND EMBRACES A PERIOD OF ABOUT 286 YEARS.

In analysing the teaching of God during this important epoch, I shall pursue the same plan as before, grouping it under the three following heads:

I. Direct Oral Revelation.
II. Divinely appointed Institutions.
III. God's Providential Dealings.

I. What was taught by direct Oral Revelation.

1. *Covenant Promises.*

	GENESIS.
That Abraham as elected Father of the Church should be personally great, and a blessing to all nations	xii. 2, 3; xxii. 17, 18.
That Canaan should be his inheritance ...	xiii. 14, 15, 17.
That his seed should be innumerable ...	xiii. 16; xv. 5; xxii. 17.
That his seed should be afflicted for 400 years, but at the end of that period be liberated[1]	xv. 13, 14, 16.

[1] For a complete answer to Dr. Colenso's objections raised against these verses, see Birks' *Exodus of Israel*, chap. iv. Compare Ex. xii. 40, and Gal. iii. 17. It is evident that the 400 or 430 years must date from the time of Abraham's going down into Egypt.

	GENESIS.
That his temporal inheritance should finally extend from the Nile to the Euphrates[1]	xv. 18.
That God's covenant with him should be perpetual	xvii. 7, 8.
That Sarah should be the mother of kings	xvii. 16.
That the line of promise should follow Isaac's seed	xxi. 12.
That this line should descend through his younger son	xxv. 23.
That Isaac should enjoy a renewal of all the previous promises	xxvi. 2–4.
Their transfer to Jacob ...	xxviii. 13–15; xxxv. 10–12.
Their bestowal on Judah, who should continue to retain a royal supremacy over the rest of Jacob's sons till Messiah should appear, and gather the nations to himself[2]	xlix. 10.
That Ephraim should become a multitude of nations	xlviii. 19.
2. *Doctrines.*	
That the covenant of circumcision should be kept by Abraham's seed	xvii. 9–14.
That the promised Messiah should be an universal ruler over the nations ...	xlix. 10.
II. What was taught by divinely appointed institutions.	
There was only one new appointment, viz. Circumcision	xvii. 10.
i. As a *sign* of the covenant—it taught God's love for children. The Church's subjection to God.	
ii. As a *seal* of the covenant—it taught Confidence in God. Responsibility in man.	

[1] Some critics dispute whether "the river of Egypt" here means the Nile. It is needless to say that these large boundaries of the empire have never yet been literally occupied. Hence many find an argument in favour of the future restoration of the Jews to their land.

[2] Shiloh either means "sent" or "rest;" and is admitted to represent the Messiah both in the Jewish Talmud and by the Chaldee Paraphrast.

GENESIS.

III. WHAT WAS TAUGHT BY GOD'S PROVIDENTIAL DEALINGS.

Several important attributes were here minutely developed. We may note the following:

1. *The Divine Sovereignty.*

This had been opened in the election of Shem to take precedence of Ham and Japhet, but was now more clearly developed—	
In the call of Abraham from the Gentiles	xii. 1.
In giving him the land of Canaan ...	xiii. 17.
In the election of a seed of promise through Isaac rather than Ishmael	xxi. 12.
In the deflection of the seed of promise from Esau to Jacob	xxv. 23.
In the exaltation of Joseph	xli. 40; xlv. 7, 8.
In blessing Ephraim before Manasseh ...	xlviii. 14–20.
In depriving Reuben of his birthright, and giving it to Judah[1]	xlix. 3–10.

2. *Divine Faithfulness.*

Seen in sparing Lot for Abraham's sake ...	xix. 29.
In Isaac's birth according to promise ...	xxi. 1.
In the fulfilment of promises to Ishmael when he and Hagar were about to die	xxi. 13–19.
In rescuing Isaac from sacrifice ...	xxii. 11–13.
In the fulfilment of the promise to Eliezer respecting Isaac's wife	xxiv.
In the fulfilment of Joseph's dreams and of his interpretation of Pharaoh's ...	xliii. 6, etc.

[1] Reuben lost the birthright in *three* important particulars:—

1. *The Right of Priesthood*, which was given to Levi. See Numb. iii. 45.
2. *The Dominion over his Brethren*, which went to Judah. See Gen. xlix. 8.
3. *The Double Portion*, which went to Joseph's two sons. See 1 Chron. v. 1, and Deut. xxi. 17.

GENESIS.

3. *Divine Mercy.*

Seen in the promise to spare Sodom for ten righteous persons	xviii. 32.
In the relief of Hagar's distress ...	xxi. 17–19.
In subduing Esau's anger toward Jacob ...	xxxiii. 4.
In sending seven years of plenty before the famine	xli. 47–54.
In permitting Jacob to see Joseph ...	xlvi. 30.
In providing for Jacob's family during the famine	xlvii. 11, 12.

4. *Divine Justice.*

Seen in Lot's captivity for choosing Sodom as a place of residence	xiv. 12.
In the destruction of Sodom	xix. 24, 25.
In the punishment of Lot's wife ...	xix. 26.
In Esau's loss of the blessing for selling his birthright	xxv. 30–34, comp. xxvii. 36.
In the punishment of Joseph's brethren for their cruelty toward him	xli. 21, 22.

5. *Divine Condescension.*

Seen generally in the visions and revelations which God vouchsafed to give his people; but more particularly in allowing Abraham to intercede for Sodom	xviii. 17–33.
In wrestling with Jacob under the form of an Angel[1]	xxxii. 24–30.

Several other very important spiritual lessons were indicated.

1. *Sin Punished and Piety Rewarded.*

Abraham disgraced for falsehood before Pharaoh[2]	xii. 10–20; xx.

[1] This Angel appeared also to Hagar, xvi. 14–18, and to Abraham, xxii. 11. Remarks on his nature and office will be made hereafter.

[2] It should be noted that Phra (=the Sun) was the first legendary king in Egypt, and that he gave his name to all his successors on the throne of Egypt. Some have supposed that this Pharaoh was one of the Hyksos, or Shepherd Kings,—a race of conquerors who, according to

	GENESIS.
Abraham afflicted with domestic trouble on account of impatience for his promised child ...	xvi. 1–6.
Isaac afflicted for seeking to bless Esau against the Divine will	xxvii.
Jacob afflicted for having deceived Esau ...	xxxii. 7, 8.
Abraham honoured and enriched	xxiv. 1.
Joseph honoured and enriched by Pharaoh ...	xli. 42, 43.
2. *The importance of paying respect to spiritual superiors.*	
Seen in Abraham paying tithes to Melchisedec ...	xiv. 20.
And in God's requiring Abimelech to pay respect to Abraham as a prophet	xx. 7.
3. *The calling of God's Church to be separate from the world.*	
Seen in Abraham's departure from home and country	xii. 1.
In his refusal to take anything from the King of Sodom	xiv. 21–24.
In the constant journeyings of the Patriarchs as strangers in a promised land	xiii. 3, etc.
In Isaac not being allowed a wife from Canaan ...	xxiv. 3.
In Jacob being required to put away idols ...	xxxv. 2.
In Joseph not bringing Jacob to the Egyptian court	xlvi. 31–34.
4. *That God was the hearer and answerer of Prayer.*	
Seen in hearing Abraham when he prayed for Ishmael	xvii. 18, 20.
In hearing Lot when he prayed to flee to Zoar ...	xix. 19, 22.
In hearing Abraham when he prayed for Abimelech's family	xx. 17.
In hearing Abraham's servant	xxiv. 12–58.
In hearing Isaac when he prayed for Rebekah ...	xxv. 21.

Manetho, came originally from Canaan, and reigned in Memphis over Lower Egypt. driving the legitimate sovereigns of the country up the valley of the Nile to Abydos in Upper Egypt. In the present state of Egyptology, however, it is quite impossible to fix this question with anything approaching to accuracy.

	GENESIS.
In hearing Rebekah when she inquired of the Lord	xxv. 22, 23.
In hearing Jacob's prayer for peace with Esau ...	xxxii. 9–12.
5. *That affliction was the lot of God's faithful people.*	
This had been shadowed out before in Abel's death, but was now developed more plainly.	
Seen in Isaac's mocking by Ishmael	xxi. 9.
In Jacob's treatment by Laban	xxix. to xxxi.
In Jacob's trouble by Simeon and Levi ...	xxxiv. 30.
In Joseph's treatment by his brethren	xxxvii. 19–28.
In Joseph's treatment by Potiphar's wife ...	xxxix. 7–20.
6. *That God often tried the faith of his Church before he blessed it.*	
Seen in keeping Abraham so long without the promised seed; and then commanding him to slay it	xv. 4; xxii. 1, 2, comp. with xvii.
In keeping the Patriarchs so long sojourning in the promised land	
7. *That God often overruled the wickedness of men to promote his own purposes.*	
This had been seen at Babel—but also in this epoch.	
Thus Joseph's brethren fulfilled the dreams they wished to defeat	xliii. 6.
Thus Potiphar's wife exalted the man she meant to destroy	xxxix.
8. *That it was dangerous to hold close communion with God's enemies.*	
Seen in consequence of Lot's dwelling at Sodom	xix.
In consequence of Dinah going out to see the daughters of the land	xxxiv.
In consequence of Judah's marriage with Shuah ...	xxxviii.
9. *That the service of God required many self-sacrifices.*	
Seen when Abraham was called to leave his country	xii.
And for peace sake to give Lot the choice of the land	xiii. 8.

	GENESIS.
Seen when called to fight for Lot	xiv. 14.
When called to refuse the spoils of war ...	xiv. 21, to end.
When called to slay Isaac	xxii. 1.
When called to separate from Ishmael	xxi. 10.
When Isaac was called to bless Jacob before Esau	xxvii.
When Jacob was called to part from Benjamin ...	xliii. 11.

10. *That faith and works were both necessary to the service of God.*

Abraham evidently understood that he was accounted righteous before God only for his faith,[1] or, in other words, that he was justified before God only by his belief in the promised Messiah as springing from himself	xv. 6, comp. with xii. 1–3.
He must equally have understood that the reality of this faith needed to be proved by obedience; for this was the whole point of God's providential teaching in chapter xxii., especially in ...	xxii. 16–18.

It will be observed that the moral and spiritual lessons here developed were of a most important character to the general welfare of the Church of God; being at once simple and comprehensive, and just such as were required while in its state of preparation for a more organised system of government. One of the most remarkable developments of doctrine in this epoch was that of justification before God by faith in the promised Messiah. Not that we are to suppose the previous period had been in ignorance of it; for the unchangeable God must, doubtless, have had one uniform method of justification even from the beginning; but that it was here more plainly brought out. And this will serve to explain that passage in Gal. iii. 8, in which we are told that the gospel was preached to Abraham; not meaning, necessarily, that Abraham

[1] Rabbi Solom. Jarchi, *Comment.* in Gen. xv. 6.

understood all the mysteries of the gospel, as we fully know them; but that he understood the general gospel method of salvation, viz. justification through faith alone. It seems also to explain another passage (John viii. 56), where Abraham is said to have "seen the day of Christ;" not meaning necessarily that he saw into all the richness and fulness of the gospel covenant as we see it; but that in a general manner he understood by faith the coming of Messiah, and foresaw especially that broad principle of gospel justification which should open salvation to all the Gentile nations of the earth.

With regard to the opening out of God's dispensations toward his Church, the chief feature which strikes us in this period is the election of Abraham and his seed from among the descendants of Shem, to form a line of descent for the promised Messiah; by means of which he was constituted the father of the future universal Church, and was therefore pre-eminently blessed above all other men in the world. The object of this election I shall glance at presently; at least so far as it bears on the immediate subject of inquiry. But for a moment I must stop to ask whether there were not portions of God's family, descended from Noah, and still recognised as in the Church, though not belonging to the seed of Abraham. The answer is beyond a doubt. For while there were some who, like Job at a later period, continued faithful to the older patriarchal teaching, the person and office of Melchisedec plainly show that there must have been others. Into the mysterious question of Melchisedec's personality I shall not here enter; suffice it to observe that he comes before us in this place as one of the last historical witnesses of that older and wider patriarchal system which had been coextensive with the human race. It was for that reason Abraham so especially honoured him; seeing

in him, most probably by Divine revelation, some kind of image of the great Messiah to come hereafter, in whom all the nations of the earth were to be blessed.

We must notice, then, with regard to God's government of his Church during this period, that it was going on contemporaneously under two forms:—the ancient patriarchal, which was gradually decaying; and the new patriarchal, which was rapidly progressing. The former was allowed to decay because it had proved, as we have already seen, utterly insufficient for the preservation and transmission of Divine truth in the world. The latter having been appointed in its place, God now elected Abraham to open a new dispensation, in order to test on a narrower basis the faithfulness of his Church in regard to this subject. A special covenant was now made, and a special system of visible Church membership introduced. The preservation of the Church was therefore better secured; the interests of Divine truth being tied up to the temporal as well as spiritual interests of one elected line of seed.

This dispensation, however, like the former, proved a severe test to the Church's faithfulness. For it left all the transmission of covenant promises and doctrinal truths to the exercise of traditional teaching in the great Abrahamic family. All went on well for a time. Abraham, Isaac, and Jacob, proved to be eminently successful teachers. And, probably, this continued to be the case during the early years of the twelve subsequent patriarchs. While the heads of the family were but few in number the Divine will was easily handed down traditionally through a limited circle of recipients. But afterwards, when this circle became enlarged, when, instead of a few families being employed to sustain this traditional theology, it had to pass through the lips of a whole nation, as it had after

the settlement of Israel in Egypt; then the preservation of it in its integrity became a much more difficult matter. This is seen by the utter faithlessness of Israel in Egypt.

Hence, as the Church of God enlarged, so did the method which God employed for revealing his will to man. His dispensations altered. It was thus at the end of the present period. While he had permitted the preservation of truth to be confined to a few chosen families, all his revelations had been oral; but now that the whole nation of Israel had become the depositories of Divine truth and its perpetuators, he determined on giving them successive written revelations, by which means his whole revealed will should become stereotyped for the benefit of future generations, and a more comprehensive system of instruction developed which should add greatly to the welfare of the Church at the particular period in which such revelations were bestowed. And this formed that new dispensation introduced by the hand of Moses; commencing the third great period in Israel's history.

It should be remarked, however, that while the Church of God was thus contracted into a separate nation, it was done designedly, from the very first, as a means to an end. Let us remember that the original promise of Redemption had been made to the "seed of the woman" without any limitation; according to which, the whole family of man had a right to look forward to it. But the dispersion of Babel had broken up its unity, and scattered its hopes and remembrances of such promised blessings. Hence if Abraham was chosen to be the father of a new and holy nation, unlike any other on the face of the earth, it was not to the exclusion of this original covenant, but rather for the express purpose of ultimately fulfilling it. With this view we may suppose that the great Abrahamic family regarded itself as destined to restore the broken

unity of the human race, and gather all nations around it as the centre of a regenerated world, in the age of its triumphant deliverance from the curse. This is the first great germ we possess of what ripened afterwards into the "calling of the Gentiles."

We have not yet done, however, with God's purposes toward his Church during this period. For just as, at the close of the previous one, he limited the line of promise to the descendants of Shem; so he here limited it to one particular branch of Jacob's family, namely, Judah. Reuben was degraded from his birthright, and Judah elected in his place; not for any personal merit, but to demonstrate Jehovah's sovereignty. From this time we must consider the family of Abraham as resting its hopes more especially on the posterity of Judah—a circumstance which greatly aggravated the guilt of the ten tribes in their subsequent revolt. We cannot of course tell the exact amount of light which they had respecting Jacob's dying prophecy; but they might very well have believed that Judah in his future tribal history was partially to prefigure and finally to introduce Messiah; that he was to stand forth among them as the champion of the Church's enemies, and never lose his supremacy in it until all those enemies should be met by Him who was to gather the nations to himself, and restore them to the peace and covenant favour of God.

There are three other points which it may be well also to notice. One seems almost forced upon us by what St. Paul says of Abraham's faith concerning the possible resurrection of Isaac (Heb. xi. 19). Had the apostle never written this passage we should have been in utter ignorance of any such element of faith having been placed in the mind of that patriarch; for there is nothing in the writings of Moses to denote its existence. This mention

of it, however, necessarily opens the question as to how far Abraham had any revelation of the doctrine generally. The language of St. Paul goes no further than the statement that a particular resurrection of Isaac was thought possible; but the same faith which conceived so grand an idea in one case might have easily embraced a larger one, and expanded it into the belief of a resurrection universally. Although in individual instances like that of Abraham, however, a glimpse into this truth may have been taken by good and wise men, yet the doctrine does not seem to have been formally and dogmatically revealed until a later period.

The same observations apply also to another very important subject: I mean the relation in which the Church stood to that Angel of the Covenant of whom Jacob spake in Gen. xlviii. 16, and the connection which he had with the Divine nature. That Jacob personally believed him to be Divine, and not created, seems beyond all contradiction; for he says (Gen. xxxii. 30), "I have seen God face to face, and my life is preserved." Hence when he speaks in his latter days of "the angel which redeemed him," we have the question opened, as to whether the patriarch saw in this redeemer (his גּוֹאֵל) a manifested appearance of God himself; whether he connected him with the promised Saviour of the world; and whether he realised in his person the same great Being who had at first appeared to Adam in Paradise, and subsequently to Noah and Abraham, as the constituted Mediator between the invisible God and his visible Church on earth. All this appears in the highest degree probable, and will be seen, I think, more and more clearly, like other truths, as we proceed with our inquiries into each successive part of Divine revelation. Yet these patriarchal times were not without strong evidence on the subject, even

independently of Jacob's testimony. Let us turn, for instance, to chapter xviii., where apparently three men visit Abraham in the door of his tent. Abraham's attention, as Hengstenberg remarks, is from the very first directed to one among these three, and whom he invariably addresses; the two others are considered by him as companions only. Moreover this Being always speaks as God himself, and is no less than eight times called Jehovah. Would not Abraham infer, then, that in such a messenger of God he saw One, distinct from all created angels, who acted as a Divine mediator? This will be brought out more plainly if we look to a preceding revelation of the same angel to Hagar. We are told in chap. xvi. 7, that the Angel of Jehovah found Hagar. Afterwards this angel ascribed to himself a Divine work, viz. the innumerable increase of her seed. Upon which, voluntarily discovering a name for him, she said, "Thou God seest me." What, then, could have been her belief, but that God had revealed himself to her immediately; *i. e.* without the mediation of any created being? And to go back once more to Jacob, let us look at chap. xxxi. 11, etc., where the Angel of God appeared to Jacob in a dream; yet distinctly said, "I am the God of Bethel." How could any one listen to statements like these, and suppose himself standing before an ordinary or finite spirit? Who does not see, if he will but fairly form his judgment on the evidence before him, that even in this early patriarchal age there was a spiritual apprehension of One Angel, who was the mediator of God in all his relations to the world, and who himself claimed the Divine name?

As I remarked just now, the evidences of this truth will grow clearer as we proceed; and will ultimately expand themselves into the fully developed doctrine of the New Testament Logos. We shall trace it through

the revelations of God to the camp of Israel, as well as individually to Joshua, and Manoah. It will appear and reappear from time to time, both in the historical records of the kings and in the psalms and prophets. It will come out again more fully in Daniel and Zechariah, and at last receive its crowning point in Malachi, where we shall see it brought into direct connection with the Messiah. But in all these places, my space will not enable me to argue the doctrine at length. I can only note down each successive development of it, and leave my readers to connect them together, so as to render the whole proof cumulative and conclusive.

A further subject of interest during this period is the amicable relationship which evidently subsisted between the patriarchs and the inhabitants of Palestine. This partly arose from the fact that "the iniquity of the Amorites was not yet full," and partly from the circumstance that the worship of the true God was still conducted in certain parts of Canaan, as we may see from the history of Melchisedec. For although the God of Melchisedec (Gen. xiv. 18) was called, not Eloah or Elohim, but Eliun, the name given to the God of Phœnicia,[1] yet we have every reason for supposing that it represented the same Divine Being whom Abraham worshipped. Such comparative unity between Israel and the Canaanites at this time stands in remarkable contrast with that subsequent period when a war of extermination went on against the heathen inhabitants of Palestine. At that time the race was doomed for its iniquity; but at this period it was in a comparative state of enlightenment. The gradual deterioration of this enlightenment, and the final and irreparable loss of it among those who were out of the

[1] Kenrick, *Phœn.* 288; quoted in Stanley's *Lectures on the Jewish Church*, vol. i. p. 40.

Abrahamic covenant, adds great significance to the teaching of the Church during this and the next epoch.

As to the events which occurred between the settlement of Joseph in Egypt and the birth of Moses, all we know is, that the Church itself became much obscured by superstition and oppressed by cruel bondage. But its faithful and covenant-keeping God could not for long allow this state of suffering; and therefore wrought out, in due time, a glorious redemption.

FOURTH PERIOD.

FROM THE BONDAGE OF ISRAEL IN EGYPT, B.C. 1635, TO THE ENTRANCE OF THE PROMISED LAND, B.C. 1451.

THE HISTORY IS CONTAINED IN A GROUP OF SEPARATE BOOKS, COMPRISING JOB, EXODUS, LEVITICUS, NUMBERS, THE 90TH PSALM, THE WRITTEN REVELATION OF GENESIS, AND DEUTERONOMY. RECKONING FROM THE LAST DATE, IT EMBRACES A PERIOD OF ABOUT 184 YEARS.

In order to preserve our chronological order, I shall commence with the written revelation of Job, whose history in all probability was exactly contemporaneous with that of Israel in Egypt.

It would be an endless task to relate the various opinions which have been held relating to this book, and their grounds of difference. Some have doubted Job's existence altogether; an opinion at once refuted by Ezekiel xiv. 14. Others, from this very passage of Ezekiel's, have conjectured that Job flourished during the Babylonian captivity.[1] The Jews generally believe that he was contemporary with Abraham. Most of the Christian Fathers regarded him as identical with Jobab, mentioned in Gen. xxxvi. 33. Dean Stanley thinks that Job lived in the days of Solomon; speaking, as it seems to me, with somewhat over-confidence on the subject.[2]

[1] See Warburton, *Divine Legation of Moses.*

[2] Stanley, *Lectures on the Jewish Church*, vol. ii. p. 244.

I rather concur in the opinion of the late Professor Lee, that the contents of this book were found by Moses during his sojourn in the land of Midian, before the Exodus of Israel from Egypt; that the metrical portion of it was probably composed by Job himself after his restoration to the Divine favour; and that the Lord directed Moses by express revelation to add a short historical preface and conclusion to it, in order that he might take it back to comfort the Israelites under their cruel persecutions. This is an opinion we may hold independently of the period in which Job lived, provided we do not fix it later than the time of Moses. For whether in the time of Abraham, or during the residence of Israel in Egypt, as Dr. Lightfoot and many others suppose, the composition might easily have been passed downwards, like the songs of Homer, by the recitation of his descendants.

The poetical construction of this book is also viewed variously by different critics, some regarding it as dramatic, some as an epic,[1] and others as didactic merely.[2] Whatever opinion is entertained however, the beauty of its style, the loftiness of its thought, the propriety of its parts, and the singleness of its object, all remain the same; and they cannot but inspire us with astonishment and admiration.[3]

That this poem was beautifully adapted to the position and circumstances of Israel at the time of the bondage in Egypt will be easily gathered from the following view of the book:[4]

[1] *e. g.* M. Ilgen and Dr. Good. [2] *e. g.* Prof. Bauer.

[3] St. Jerome maintained that all the poetical part of this book fell in exactly with a series of hexameter lines, like Homer's *Iliad;* and it has since been maintained by others.

[4] For a more general analysis of this book see article in Smith's *Dictionary of the Bible.*

I. Its leading Moral Lessons.
II. Its Revelation concerning God.
III. Its Revelation concerning Angels.
IV. Its Revelation concerning Man.

I. Its leading Moral Lessons.	JOB.
1. That we should submit patiently to the providences of God, without presuming to question the wisdom or justice of his moral government.	
This is shown in two ways—	
(i.) By Job's good example ...	i. ii.
(ii.) By God's decision of the subsequent controversy	xxxviii.–xli.
2. That we ought not to judge uncharitably of others when they are under God's chastenings ...	vi. 14, 26, 27; xix. 21, 22; xxxii. 3–9.
Seen by the conduct of Job's friends	xlii. 7, 8.

II. Its Revelation concerning God.	
1. *His Nature.*	
Plurality of Persons in the Godhead very darkly hinted at, inasmuch as "*Creator*," in the Hebrew, is the plural number	xxxv. 10.
That he was holy	iv. 17; vi. 10; xv. 15; xxv. 5; xxxiv. 10, 12; xxxvi. 23.
That he was just	iv. 17; viii. 3; x. 14; xxxiv. 11, 23; xxxvii. 23.
That he was omnipotent	v. 9; ix. 4–13; x. 7; xxvi. 10–14; xl. 9; xlii. 2.
That he was unsearchable in his perfections	v. 9; xi. 7–9; xxxvi. 26; xxxvii. 23.
That he was faithful	viii. 20; xx.; iii. 14.
That he was wise and omniscient ...	ix. 4, 12, 13; xxi. 22; xxvi. 6; xxviii. 20–24.
That he was a pure spirit, without parts or passions	x. 4.
That he was the universal Creator	x. 8; xxxviii. 4–10, illustrated in the last chapters.

JOB.

That he was invisible ... ix. 11; xxiii. 8, 9.
That he was merciful ... xi. 6; xxxiii. 26–30; xxxiv. 23.
That he was full of condescension ... ... vii. 17, 18.
That he was full of majesty xii. 17–25; xxv. 2, 3; xxxiv. 29; xxxvii. 22.
That he was perfect ... xiii. 11; xxxvi. 22; xxxvii. 16.
That he was independent of his creatures ... ... xxii. 2, 3; xxxv. 6, 7.
That he was unchangeable xxiii. 13.
That he was eternal ... xxxvi. 26.

2. *His Moral Government.*

That he rewarded the righteous ... ... iv. 7; viii. 20; xxii. 21–30; xxxvi. 11.
That he punished the wicked iv. 8, 9; viii. 12, 13; xi. 20; xv. 20; xxi. 17–21, 30; xxvii. 13–23.
That he was the author and dispenser of life and death iv. 9; x. 12; xii. 10.
That he defeated the designs of the crafty ... ... v. 12, 13.
That he afflicted men for their good ... ... v. 17; xxiii. 10; xxxiii. 29, 30; xxxvi. 8–10.
That he defended and cared for the poor ... ... v. 15, 16; xxxvi. 6–15.
That he delivered his people out of affliction ... v. 19.
That he was sovereign over all men ... ... xii. 9, 10; xxv. 2; xxxiv. 29.
That he was no respecter of persons ... ... xii. 17–25; xxxi. 15; xxxiv. 19; xxxvi. 5.
That he raised up nations and destroyed them ... xii. 23.
That he revived the penitent and pardoned him ... xxii. 23–27; xxxiii. 27, 28.
That he was the hearer of prayer ... ... xxii. 27; xxxiii. 26; xlii. 10.
That he saved the humble ... xxii. 29.
That he spiritually enlightened the understanding ... xxxiii. 16–30; xxxv. 11.

JOB.

That he strove with man ... xxxiii. 29, 30.
That he sanctified the heart xxxvi. 10.
That he would wind up his moral government with a final judgment ... ... xxi. 30.

3. *His Providence over Creation.*

That he continually fertilised the earth ... ... v. 10; xxxvi. 27, 28; xxxviii. 6, 7.
That he restrained the swelling of the sea ... ... xxxviii. 8–11.
That he supplied the earth with light ... ... xxxvi. 30; xxxvii. 15.
That he had power over the weather ... ... xxxvi. 27; xxxvii. 10, 22; xxxviii. 26.
That all material creation was under his control ... ix. 5; xxxvii. 6–18; xxxviii. 4–38.
That he regulated the movements of the heavens ... xxxvii. 3, 4; xxxviii. 31–34.
That he preserved mankind vii. 20; x. 12.
That he supplied food for animals ... ... xxxviii. 39–41; xxxix. 4.
That he gave beauty and strength to the animal creation.
To the wild ass and unicorn xxxix. 5–12.
To the peacock and ostrich ... xxxix. 13.
To the war-horse ... ... xxxix. 19–25.
To the behemoth ... ... xl. 15–24.
To the leviathan ... ... xli.

III. Its Revelation concerning Angels.

Generally—that there were good and evil angels.

1. *Good Angels.*

That they were with God in the creation of the world xxxviii. 7.
That they were imperfect in respect to His perfect nature ... ... iv. 18.

JOB.

That they worshipped God ... i. 6.
That they stood before God i. 6.

2. *Evil Angels.*[1]

Satan's activity ... ... i. 7; ii. 2.
Satan's power against good men limited ... ... i. 12; ii. 6.
Satan's malice ... ... i. 9–12; ii. 7.

IV. Its Revelation concerning Man.

1. *His Nature.*

That it was subject to original sin and natural depravity xiv. 4; xv. 14, 16; xxii. 5; xxv. 4.
That his life was uncertain and sorrowful ... ... iv. 19, 20; vii. 6, 7; xiv. 1, 2, 5, 12; xvii. 14.
That he was unable to justify himself before God ... iv. 17; ix. 2, 3, 20, 32; xxv. 4.
That his understanding and strength were finite ... xxvi. 14; xxviii. 20, 21; xl. 9.
That he had a reasonable soul xxxii. 8.
That he was sinful and vile even after works of piety xi. 4; xlii. 6.

2. *His Sins.*

Cursing his life ... ... iii. 3–16.
Envy ... ... v. 2.
Deceit ... ... vi. 15; xxxi. 5.
Hypocrisy ... ... viii. 13; xiii. 16.
Forgetfulness of God ... viii. 13; xiii. 16; xxi. 14. 15.
Unbelief ... ... ix. 16.
Murmuring ... ... x. 1.

[1] Bishop Warburton maintains that the term "Satan" was never used to describe the Evil Spirit till after the Babylonian Captivity, when it appeared in 1 Chron. xxi. 1, and Zech. iii. 2. Hence he dates the composition of this poem at that time. But this argument cannot be held; for the word is found in the earliest Hebrew writings. Thus the angel that opposed Balaam is said to have acted the part of Satan, or an adversary against him, Num. xxii. 22. The expression also occurs in one of the psalms of David, Ps. cix. 6.

JOB.

Self-righteousness	x. 7; xi. 4; xii. 4; xxxiii. 9.
Boasting	xii. 2, 3; xiii. 2.
Neglect of prayer	xv. 4.
Contempt of God	xxii. 13.
Defying God's power	xxii. 17.
Oppression and cruelty ...	xxii. 7, 9; xxiv. 2–12.
Murder	xxii. 14.
Theft	xxiv. 14.
Adultery	xxiv. 15; xxxi. 9.
Carnal security	xxix. 18.
Avarice	xxxi. 24, 25.
Idolatry	xxxi. 26–28.
Malice	xxxi. 29, 30.
Concealing sin	xxxi. 33.
Flattery	xxxii. 21, 22.
Spiritual insensibility	xxxiii. 14.
Pride	xxxv. 12.
Presumption	xlii. 3.
That sin brought forth death ...	xx. 11.
That sin terrified the conscience	xxiv. 17.

3. *His Duties.*

i. *Towards God.*

Submission to God	i. 21; ii. 10.
Domestic religion	i. 5.
To resist temptation	ii. 3, 10.
Confession of sin	vii. 20; xiii. 23; xxxiii. 27, 28; xxxiv. 31, 32.
Repentance	xi. 13, 14; xxii. 23; xlii. 6.
Perseverance	xvii. 9.
Assurance	xix. 25.
Seeking peace with God ...	xxii. 21.
Love for God's word	xxii. 22.
Humility	xxii. 29.
Fear of God	xxviii. 28; xxxvii. 24.
Confidence in God's justice ...	xxxv. 14.
Consideration of God's works ...	xxxvi. 24; xxxvii. 14.

ii. *Towards Man.*

Sympathy with the afflicted ...	vi. 14; xix. 21.

	JOB.
Mercy to the poor and helpless ...	xxix. 11–13; xxxi. 10–23, 32.
Justice in general conduct to others ...	xxxi. 13.
The exercise of hospitality	xxxi. 32.
Respect for the aged	xxxii. 4. 6.
Respect for superiors	xxxiv. 18.
Intercession for friends	xlii. 10.

4. *His Necessities.*

Some method of justification before God beyond himself	ix. 1–3; xxv. 4–6.
Pardon of sin	vii. 21.
A vindication of his righteousness when falsely accused	xix. 25.
Protection from God	xiv. 13.
An advocate rarely to be found, who by intercession with God could procure recovery from sickness [1]	xxxiii. 19–30.
An arbitrator or mediator who could bring man before God, and enable him to plead his own cause	ix. 30–35; xxiii. 1–5.

Patience and submission to God form the great moral lessons of the early part of this poem. Job endured every form of providential affliction without murmuring, until the inconsiderate and rash criticism of his friends provoked him to self-justification. Then commence other important lessons, which are continued to the end of the book. For instance, we are taught the danger of misinterpreting God's providences; and of accusing his righteous government when he calls good men to suffer. We see that Job's complaints on this point were all condemned by God, both as unreasonable and presumptuous; and that he was on that account cast into the lowest self-abasement. Yet in the midst of this humiliation he was triumphant over his accusers, because the Lord appeared to vindicate his moral character from their aspersions.

[1] See Wemyss, *On Job.*

Hence the whole scope of the book was analogous with the condition of Israel in Egypt. They were, as a nation, God's holy and elect people; yet, like Job, they were in an extremity of suffering. How natural was it for them to murmur under the reproaches of their enemies, and to think that God was dealing unjustly! Here, then, was the exact corrective they required—a fascinating poem, a real history, which illustrated their peculiar position, yet justified God's moral government over them. Nothing could have been better calculated to meet their wants or to incite them to patience and trust in the Divine faithfulness.

But independent of these broad lessons of truth, we may gather a large amount of theological knowledge from the foregoing analysis. Nor was the revelation of it unnecessary; for much of their previous knowledge had doubtless been lost to Israel during the bondage of Egypt. It would appear indeed that ignorance, superstition, and idolatry had more or less eclipsed those remembrances of the truth which had been handed down to them by tradition from their fathers. I do not suppose that they had forgotten the patriarchal covenant, and so given up the hope of obtaining their promised land; that was a temporal object of hope, not likely to be lost even in the midst of moral and social degradation. But I think it is more than probable that they had lost many spiritual truths. Without any written revelation; without any distinctly ordained priesthood, and in the midst of a cruel and oppressive system of slavery, it was not likely that they could retain in their minds any large basis of purely doctrinal knowledge. Hence the Book of Job was beautifully adapted to their wants. It exactly supplied the matter in which they were most deficient. It passed over in silence all the peculiarities of the great Abrahamic

covenant, but opened out in detail the more general and comprehensive truths of doctrinal and practical religion. It solved the perplexing problem of God's moral government, set forth his leading attributes, explained something of the nature of the invisible world around them, both of good and evil angels; declared the relative duties of man to man; enforced the inability of man to justify himself before God; and pointed to the mystery of a final judgment.

In this book we probably only have a renewal of formerly revealed truths, though some of them are more fully developed here than appears in the oral teaching in the Book of Genesis. I allude, for instance, to the great doctrine of God not being accountable to his creatures for any of his providential dealings; to the doctrines also of man's inability to justify himself or establish his own righteousness before God; his being vile and sinful after his best works of piety, and of his consequently needing a mediator, by means of whom the differences between God and man might be adjusted.

With respect to the meaning of the disputed passage in chap. xix. 25, it may be well to make a few remarks. Modern criticism contends that the interpretation of this passage as alluding to the resurrection from the dead is inconsistent with Job's original meaning. But although this opinion is only now becoming general, it is by no means new; having been held by St. Chrysostom, St. Ambrose, and Grotius. Had it been understood by St. Paul of the resurrection, it seems certain that so eminent an example of faith would not have been passed over by him in his 11th chapter of the Epistle to the Hebrews. Moreover the Septuagint version, which was largely in use in the days of the Apostles, and quoted by them, gives to the passage a sense inconsistent with any such interpretation.

This, of itself, may have little weight with some; but when we add to it that the whole of the New Testament is silent upon this passage, and that it speaks of Job's character only once—and then not in reference to his faith, but to his patience—the case becomes much more clear.

Besides, to refer the language of Job in its primary sense to the general resurrection, would be totally against the whole scope of the poem. Job's friends had ungratefully persecuted and reproached him. But the man of God, unmoved in his self-confidence, protested that he still had a friend remaining, a גּוֹאֵל[1]—one who should sustain the office of an avenger, and vindicate his righteousness, by restoring to him his health. This avenger was God himself, as we see from chapter xlii.; and it was, doubtless, to the event of this last chapter, the crowning point of the whole poem, that Job alluded in these memorable words. The fact is, we are so familiar with every part of Scripture truth ourselves, that we do not know how to disconnect the earlier glimpses of the Messiah from his fuller revelation; we do not know how to throw ourselves into the position of the early Church, and look with their eyes, irrespective of knowledge subsequently developed.

It will be seen by the last clause of the preceding analysis, that the need of a Mediator with God in time of trouble was brought out by the publication of this poem among the Hebrews. May we not say that it was purposely revealed to them at this time? I think so; inasmuch as God was preparing them for the establishment of the approaching Mosaic economy, the very first principle of which was to be a divinely appointed system of priestly

[1] The office of "Goel" was to be taken by the nearest relation. See Michaelis, *Commentaries*, vol. ii. p. 220.

mediation. And in this we may see the beautiful adaptation of the book to the circumstances of the Church at the time in which it was delivered; Moses probably returning with it to Egypt and giving it to Israel as the first written revelation from God.

Let us pass on therefore to the account of Israel in

THE BOOK OF EXODUS.

It is no part of the object of this work to enter upon any serious defence of the various books in the Old Testament against which our modern critics have brought charges of historical inaccuracy. Were this the case, the present volume would have to be extended indefinitely. Touching those objections, therefore, which have been brought by Dr. Colenso and others against the veracity of the Book of Exodus, as well as against its authorship by Moses, I simply refer my readers to the replies which have been given to them in the books indicated below.[1] When we consider Genesis as a written revelation, some few points of objection to the Mosaic authorship of the Pentateuch may have, very briefly, to be considered; but, at present, I deal with the historical narrative of this book, assuming it to have been written under Divine inspiration, and therefore to be accurate in all its statements.

Nor shall I attempt the task of endeavouring to fix the chronology of Exodus, or to synchronise it with the contemporaneous history of ancient Egypt. It is a subject of the deepest interest; but the discussion of it would be irrelevant to the object for which the present work was

[1] *The Exodus of Israel*, by the Rev. T. R. Birks. Also *A Jewish Reply to Dr. Colenso*, issued by the Jewish Society for the Diffusion of Religious Knowledge.

written, as well as far too questionable to be of any really practical service.

The same remark may be made respecting the length of the Egyptian sojourning. If reckoned from Abraham's first going down into Egypt it would be 430 years, as in Gal. iii. 17; giving 215 years for the bondage, and 215 years preceding it. It would be to these 400 years (spoken of in round numbers) that Gen. xv. 13 refers. Upon the whole, perhaps, this view is the most satisfactory. Yet it leaves behind it this great difficulty—viz. that, according to the Levitical genealogy, we have only six links between Abraham and Aaron, *i. e.* Isaac, Jacob, Levi, Kohath, Amram, Aaron. Supposing Aaron to have been 80 years old, therefore at the time of the Exodus, which is an outside calculation, these six links must cover 350 years. Taking 100 years away from which as the age of Abraham at Isaac's birth, we should have 250 years to cover the time between the births of Isaac and of Aaron; *i. e.* a series of five generations of 50 years each, which, though possible, seems somewhat improbable.

Having already spoken of the Egyptian bondage in connection with the Book of Job, it may seem like retrograding in our chronological order, that we should now return to the historical account of it in the Book of Exodus. The period, however, from the first settlement in Egypt to the call of Moses is here recorded with so much brevity, that in regard to the fresh development of Divine truth, it is scarcely necessary to dissever it from the rest of the history. We will therefore consider the beginning of this book to represent the same stage of Divine teaching in the Church of Israel as that at which we have just left off, and treat the truths taught as a continued revelation from that point. The subject matter of

the Book of Exodus is partly historical and partly legal, as will be seen more fully in our consideration of it. The *historical* portion of it extends from the settlement of Israel in Egypt to the end of the Israelites' residence at the foot of Mount Sinai, during which time, we must remember, no written revelation existed except that of the Book of Job. The *legal* portion of this book is the commencement of the revelation of a new and distinct form of Church Government, given at first orally to Moses, and by him afterwards in writing to the children of Israel. We shall find that it contains three separate branches of the Divine law: Moral, Judicial, and Ceremonial, as will be seen in their proper order.

I will only remark, in passing, that no less than twenty-five passages are quoted from the Book of Exodus by Christ and his apostles, and referred by them to the penmanship of Moses.

The following is a brief analysis of the points to be considered:

I. God's Providential Dealings.
II. Doctrines and Covenant Promises.
III. The Moral Law.
IV. The Judicial Law.
V. The Ceremonial Law.

I. The truths taught by God's providential dealings with Israel.

1. *He made a fresh display of his leading attributes.* EXODUS.

His *Faithfulness* was seen by the delivery of Israel from bondage[1] ... ... i.–xv.

[1] The tomb of Rekshare at Thebes contains a picture of captives making bricks, of the date of Tuthmosis III., which some have supposed to represent the Israelites.

EXODUS.

His *Omnipotence* by plaguing and destroying the Egyptians ... ... iv.–xv.

His *Holiness and Justice, especially in reference to Idolatry*, by plaguing the Egyptians with the very creatures they worshipped,[1] and punishing Israel at Mount Sinai ... ... xxxii.

His *Mercy* by warning Pharaoh before each plague, and removing it on the least show of repentance.

His *Majesty* on Mount Sinai ... ... xix. 16–25.

His *Sovereignty* by the election of Aaron and his sons to the Priesthood ... ... xxviii. 1.

By making Israel to prosper under affliction ... i. 12–22.

By the destruction of Pharaoh ... ... xiv.

2. *He taught them also general truths.*

That the Church in its deepest affliction should never be consumed[2] ... ... iii.

That he would always raise up suitable persons to serve the Church in time of necessity ... ... xxxi. 1–6.

That he would never lead his people into greater temptation than they could bear ... ... xiii. 17, 18.

That he would guide his Church continually with his own presence ... ... xiii. 21, 22.

That wicked men were often hardened by sin to their own destruction ... ... xiv.

That it was wrong to be distrustful under discouragements in duty ... ... xv. 24, 25; xvi. 3, 4; xvii. 1–7.

That the Church was placed under the superintendence of the Angel of the Lord[3] ... xxiii. 20–23; xxxii. 34; xiv. 10.

That they should not grasp at more than was necessary for their wants[4] ... ... xvi. 16–18.

That they should trust God implicitly for the supply of their daily bread[5] ... ... xvi. 19.

[1] For the connection between these plagues and the Egyptian idolatry, see Horne's *Introduct. to Scriptures*, vol. iv. p. 11.

[2] *Theodori Hasæi Dissert. De Rubo Mosis*, sect. 49.

[3] For observations on this subject, see Summary.

[4] Rabbi Abarbanel, quoted in Buxtorf's *Dissert. de Manna*, cap. v.

[5] Aben Ezra, quoted in the same place.

	EXODUS.
That he was willing to answer intercessory prayer [1] ...	xvii. 11; xxxii. 11,15.
That it was the duty of families to recognise God's providential goodness	xviii. 1–12.
That he would be worshipped for the future in a visible sanctuary [2]	xxvi.-xl.
That he was willing to recognise the principle of a subdivision in the labour of government, by his sanctioning Moses' appointment of a Court of Judicature [3]	xviii. 13–26.
That the Church could not receive its full ecclesiastical polity till it had ratified and confirmed the fundamental covenant of the decalogue [4]	xxiv.
II. Doctrines and Covenant Promises given by Oral Revelation, apart from the promulgation of the Law.	
1. *Doctrines.*	
The eternity and unchangeableness of God ...	iii. 14, 15.
The revelation of his name Jehovah as a new title of covenant faithfulness [5]	vi. 3.

[1] We need not wonder that Israel's armies so early met the Canaanites in battle; for the monumental remains of Egypt depict constant wars between the Pharaohs and the Canaanites.

[2] Many of the tombs in Egypt, coeval with or earlier than the Exodus, have paintings on the walls representing the arts of weaving, leather-dyeing, gold-beating, and casting. Hence the Israelites, who had lived there as household slaves, the very class by whom all these arts were performed, would be well qualified to build this Tabernacle in the wilderness.

[3] Scripture gives no connection between this Court and the great Sanhedrim which was established after the Babylonian Captivity.

[4] Havernick.

[5] This passage has caused great discussion, inasmuch as the name of Jehovah was undoubtedly known to the Patriarchs. See Gen. iv. 26; xxii. 14; xxviii. 13; &c. The explanation consists in the fact that while they were familiar with the word Jehovah as an abstract title of God, they had not as yet received any distinct revelation concerning its hidden and more glorious meaning. This distinction may be illustrated by the case of Samuel, of whom it is said (1 Sam. iii. 7), that "he knew

	EXODUS.
That every fresh mercy tested the Church's faithfulness under its state of probation	xvi. 4.
That the Spirit of God imparted wisdom and understanding in all things	xxxi. 3.
That the Lord was merciful and patient, and willing to pardon sin	xxxiv. 6, 7.
That he was holy and just, and would punish impenitent sinners to the third and fourth generation	xxxiv. 6, 7.
That the Church was to have no communion with heathen nations and their idolatry	xxxiv. 12–17.
2. *Covenant Promises.*	
Promise of personal presence to Moses, especially by means of the Covenant Angel	iii. 12; xxiii. 20–23; xxxiii. 14.
Of personal teaching to Moses	iv. 12–17.
Of the election of Israel to be the Lord's people	vi. 7; xix. 5, 6; xxix. 45, 46.
Of national deliverance from Egyptian diseases ...	xv. 26.
Of entrance into the promised land ... iii. 8;	vi. 8; xxxiii. 1–4.
Of victory over the inhabitants of Canaan ...	xxiii. 22, 23, 27, 28; xxxiv. 11, 24.
Of conquests over the surrounding nations ...	xxiii. 31.
Of the Divine presence dwelling with Israel ...	xxix. 45.
Of wondrous miracles	xxxiv. 10.
III. Truths that were taught by the Moral Law.	
1. *From the first Table.*	
The supremacy of God over everything in heaven and earth[1]	xx. 3, 4.
His hatred of idolatry and irreverence... ...	xx. 5–7.

not Jehovah;" and yet it is impossible to suppose that Samuel was ignorant of the word itself. The truth seems to be that Abraham, Isaac, and Jacob knew God as *El Shaddai*, i. e. as an Almighty Moral Governor of the world; but not as Jehovah, or as that Everlasting and Unchanging Being who was personally to rule over their descendants as a King, and appear for them as a perpetual Redeemer. (Comp. Ex. xx. 2, with such a passage as Is. lx. 16.) They seem to have received *El Shaddai* and *Jehovah* as interchangeable terms. Comp. Gen. xxviii. 13, with Gen. xlviii. 3.

[1] Maimonides, *De Fundam. Legis;* as quoted by Bp. Pearson.

EXODUS.

His mercy toward all that love him ... ... xx. 6.
His sanctification of the Sabbath day ... ... xx. 8–12.

2. *From the second Table.*

Generally.

The necessary connection between morality and true religion.

Particularly.

The sin of disobedience to parents ... ... xx. 12–18.
The sin of murder ... ... ib.
The sin of adultery... ... ... ib.
The sin of theft ... ... ib.
The sin of covetousness ... ... ib.

IV. Truths taught by the Judicial Law in this book.

Generally.

The importance of being just and kind in all our dealings.

Particularly.

A regard for the liberties of the poorest persons... xxi. 11–1.
The preciousness of human life ... ... xxi. 12–36.
The sacredness of personal property ... ... xxii. 1–15.
A reverence for chastity ... ... xxii. 16.
Pity for the helpless ... ... xxii. 21–27.
Reverence for constituted authorities ... ... xxii. 28.
A reverence for truth ... ... xxiii. 1–7.
Kindness to enemies ... ... xxiii. 4–6.

V. Truths taught by the Ceremonial Law in this book.

1. *What was taught by Ordinances appointed independently of the general Tabernacle service.*

i. *The Passover* ... ... xii.
This taught—
The duty of gratitude to God, and of humility in the review of their past mercies.[1]
The duty of household religion.

[1] Maimonides, *More Nevochim*, pars iii. cap. xliii. p. 472. This and the subsequent quotations are made from Buxtorf's Latin edition.

	EXODUS.
The duty of living in constant readiness to obey God's command	xii.
ii. *The sanctification of the first-born*	xiii. 12-16.
All the first-born were to be either sacrificed or redeemed, in commemoration of the Egyptian first-born being slain and Israel saved.[1]	
That Israel held her first-born only of God's mercy, and not by right or merit.	
Also, that they should consecrate their early years to God.[2]	
iii. *The ransom of souls at the time of a national Census*[3]	xxx. 11-16.
This taught his people—	
That they should judge themselves for their sins:[4]	
Also, that all their souls were of equal worth in God's sight[5]	xxx. 15.
Besides these ordinances, we have several others briefly alluded to, such as—	
The offering of first-fruits	xxii. 29.
The Sabbatical year	xxiii. 11.
And the three yearly feasts	xxiii. 14-17.
But of these we say nothing now, as they will reappear in subsequent parts of the Pentateuch.	

2. *What was taught by the general arrangements of the Tabernacle.*

This will be seen best by the diagram on the

[1] This redemption of the first-born of men was afterwards fixed at five shekels. (See Numb. xviii. 16.) This money, however, did not go to support the tribe of Levi; but, like the poll-tax mentioned below, formed a fund for defraying the annual expenses of the national worship. See Lowman, *On the Government of the Hebrews*, p. 92.

[2] Godwyn, *Moses and Aaron*, book vi. cap. ii.

[3] It is a question whether this ransom, or poll-tax of half a shekel, was levied merely occasionally, or yearly. Probably the latter view is correct. Selden tells us "that from this treasury all the tabernacle and temple expenses were defrayed. At all events none of the revenue went to the priests or Levites."—Selden, *De Syned.* lib. iii. c. x.

[4] Ainsworth, Ex. xxx. 12.

[5] Poole, *Annot.* Ex. xxx. 15.

THE COURT OUTSIDE THE TABERNACLE.

(Exod. xxvii. 9—20.)

THE MOST HOLY PLACE.

CHERUBIMS.

Here the
Glory of the Lord
continually rested.

CHERUBIMS.

ARK OF THE COVENANT
AND MERCY-SEAT.

(Exod. xxv. 10—22.) (Exod. xxvi. 34.)

Here the High Priest alone entered once a year, on the great day of Atonement.—(Lev. xvi. 12—15.)

THE VAIL. (Exod. xxvi. 31—33.) THE VAIL.

THE HOLY PLACE.

ALTAR OF INCENSE.

(Exod. xxx. 1—6.)

Here the High Priest burnt incense every morning and evening, and stood before the Lord.

GOLDEN CANDLESTICK.

(Exod. xxv. 31—40.)
(Exod. xxvi. 35.)
Here the High Priest attended every morning and evening to dress the lamps.
(Lev. xxiv. 1—5.)

TABLE OF SHEW BREAD.

(Exod. xxv. 23—30.)
(Exod. xxvi. 35.)
Here the twelve loaves were changed every Sabbath-day by the High Priest.
(Lev. xxiv. 5—9.)

Here the Priests only entered.

TABERNACLE DOOR.

Here the people worshipped.

Here the Glory of the Lord often rested.
(Exod. xxix. 42, 43.)

BRAZEN LAVER.

(Exod. xxx. 17—22.) (Exod. xl. 30—33.)
Here the Priests washed their feet before going into the Tabernacle.

ALTAR OF BURNT SACRIFICE.

(Exod. xxvii. 1—9.)
Here the Priests slew the sacrifices daily, and attended to the fire (Lev. vi. 8—13), which never went out.

Here the people worshipped.

opposite page. It may be remarked, however, that the whole object of this display of Divine glory was to impress the minds of the Israelites with intense reverence for the sanctuary; and, by supplying their senses with visible objects of regard, to keep them from the dangers of surrounding idolatry.[1]

The careful student of Scripture will not fail to notice that the Israelites had a Tabernacle previously called "The Tabernacle of the Congregation" (ch. xxix. 42; xxxiii. 7), a place of public business. But it was now superseded by this, which was set up on the first day of the first month, in the second year after leaving Egypt.

This Tabernacle was looked on in the light of a palace for Jehovah, who dwelt in it as their invisible king;[2] the Holy of Holies being regarded as typical of the highest heaven:[3] and the holy place, of the world.[4]

Hence they were taught—

i. *By the Holy of Holies and its furniture.*

(*a*) *By the Ark and Mercy-seat.*

That God dwelt in glory, and in covenant communion with his Church.[5]

(*β*) *By the Cherubim.*

Belief in the existence of Angels in heaven.[6]

ii. *By the Holy place and its furniture.*

(*a*) *By the Candlestick* ... ... xxv. 31–40; xxvi. 35.

That the Church should hold forth the light of prophecy and truth in the world.[7]

[1] See Lowman, *Ritual of Hebrew Worship*, part i. chaps. ii. and iii., also part iii.

[2] See quotations from Rabbinical writers in Outram, *On the Sacrifices of the Jews*, dissert. i. chap. iii.

[3] Rabbi Abarbanel in Lev. xvi.

[4] Bishop Pearson, *On the Creed*, art. vi.

[5] Buxtorf, *Hist. Arcæ. Fœderis.* cap. xv.

[6] Maimonides, *More Nevochim*, pars iii. cap. xlv. p. 476.

[7] Dr. Lightfoot, *Prospect of the Temple*, chap. xiv. sect. 4.

EXODUS.

(β) *By the Altar of Incense* ... ... xxx. 1-6.

That God would accept the prayers of his Church on earth.[1]

(γ) *By the Table of Shew-bread.*

That the Church should show constant thankfulness for its temporal and spiritual sustenance.[2]

iii. *By the Vail of separation between the Holy and the Most Holy place* ... ... xxvi. 31-33.

That the revelation of God then being made to the world was still an imperfect one.[3]

iv. *By the Court outside the Tabernacle and its furniture.*

(α) *By the Altar of Burnt Sacrifice* ... ... xxvii. 1-9.

That God would accept atonement for sin and blot it out for ever.[4]

(β) *By the Brazen Laver at the door of the Tabernacle* ... ... xxx. 17-22.

The necessity of purification from the inward defilement of sin.[5]

v. *By the High Priest's dress.*

(α) *By the names of the Tribes on the breastplate and the shoulder-pieces of the ephod.*

That individually, as well as collectively, they were all precious in the sight of God.

(β) *By the inscription on the Mitre* ... ... xxviii.36-39.

That the services of the Church were acceptable to God in virtue of imputed righteousness through priestly mediation.[6]

(γ) *By the rest of the robes.*

That all God's service was holy and beautiful.[7] See verse 2.

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[1] Lowman, *Ritual of Hebrew Worship*, part i. chap. ii. p. 97.

[2] Dr. Lightfoot, as before, chap. xiv. sect. 6.

[3] Witsius, *On the Covenants*, book iv. chap. xiii. sect. 7.

[4] Maimonides, *More Nevochim*, pars iii. chap. xlvi. p. 489.

[5] This was the teaching of all the ceremonial ablutions. See Dr. Townley, *On the Laws of Moses*, dissert. vi. pp. 89, 90.

[6] Ainsworth, *Annot.* Ex. xxviii. 38.

[7] Lowman, *Ritual of Hebrew Worship*, part i. chap. iii. pp. 131-133

EXODUS.

3. *What was taught by the service of the Tabernacle prescribed in this book.*

i. *By the Morning and Evening Sacrifice with the meat and drink offering* ... ... xxix. 38–42.

That they should supplicate daily mercies, *i. e.* both pardon of sin, and an increase of their corn, wine, and oil [1] ... ... Compare Numb. xxviii. 1–9.

ii. *By the priests having to wash their hands and feet before entering the Tabernacle.*

That nothing unsanctified should enter the house of God xxx. 19–21.

iii. *By daily incense being burnt at the time the lamps of the Candlesticks were dressed* ... ... xxx. 7–9.

That daily devotion should accompany the light of God's word.[2]

iv. *By the annual cleansing of the Altar of sweet incense* ... ... xxx. 10.

That the best devotions of the Church needed purification.

4. *What was taught by the consecration of Aaron and his sons* ... ... xxix.

i. *By the washing* ... ... xxix. 4.

The need of purity in the holy office.[3]

ii. *By anointing with the blood of the ram.*

(α) *On the tip of the right ear.*

That they should listen to Divine instruction.[4]

(β) *On the tip of the right thumb.*

That they should be diligent in their ministry.[5]

To make any further hieroglyphical meaning in these garments, as some have done, appears to be unwarrantable. See Dr. Jennings, *Jewish Antiquities*, book i. chap. v. p. 246.

[1] Rabbi Abarbanel, *Præf. ad Levit.*

[2] Ainsworth, *Annot.* Ex. xxx. 7–9.

[3] Outram, *On Jewish Sacrifices*, dissert. i. chap. v. p. 65.

[4] Dr. Jennings, *Jewish Antiquities*, book i. chap. v. p. 248.

[5] Idem.

(γ) *On the tip of their great toe.*
That their conduct should be holy and consistent.[1] EXODUS.
iii. *By the anointing with oil* ... ... xxix. 7.
That they should be joyful as well as holy.[2]

5. *What was taught generally by the whole of the Jewish Ritual founded in this book.*

The doctrine of a general and particular providence.[3]

Whether we look to the change in God's government of his Church, or to the doctrinal basis on which that government was founded, the fresh development of Divine revelation in this book was very considerable.

At the commencement of the history we find the Church of God stripped of all self-government, and buried in national degradation. Let it be remembered that while, theoretically, it still existed under the patriarchal form, just as it had been handed down traditionally by the twelve sons of Jacob, each tribe being kept distinct, and their genealogies accurately preserved, the time had now come when God was to release his people from bondage, and bring them to the land which he had promised their forefathers. Having commissioned Moses and Aaron, therefore, to be the leaders of the people, and cheered them by the written revelation of Job, he wrought that splendid series of miracles which ended in the total destruction of their enemies in the Red Sea.[4]

Soon after this the narrative brings us to a most important resting-place—viz. the foot of Mount Sinai, where the Church of God remained for a month. It was a

[1] Rabbi Abarbanel, in Ex. xxix.

[2] Outram, dissert. i. chap. v. p. 71.

[3] Lowman, *Ritual of Hebrew Worship*, part iii. chap. i. p. 277–283.

[4] There is a remarkable confirmation of this miracle in Diodorus Siculus, who says "that the people who lived then had a tradition of the sea once dividing, and after leaving its bed some time dry, coming back again with great fury."—*Diod. Sic.* lib. iii.

month however, more full of Divine revelation than any other which had passed since the creation of man. The Lord had now tested the faithfulness of his Church under two forms of government: first, the *early* patriarchal form, in which all the perpetuation of truth had been left to the discharge of individual responsibility among the scattered families of man over the whole earth, without any written revelation or visible Church membership; secondly, the *later* patriarchal form, in which the transmission and perpetuation of Divine truth had been committed traditionally to one particular family, chosen out of the seed of Shem; the descendants of which family were bound together by common interests, both of a temporal and spiritual nature, and were all united under one sacramental covenant of visible Church membership. Both these forms of government, however, had now been proved to be insufficient for the preservation of Divine truth in the world. They appear, indeed, to have been expressly introduced for that very purpose. Each paved the way for its successor and showed its peculiar necessity. Each brought out, in deeper and sterner lines, all the weaknesses and wants of fallen nature. Each, by its very insufficiency, progressively developed the Church's need of still further revelations, and gradually led to that which was here given by the hand of Moses.

The commencement of this new revelation was in Midian (chap. iii.), or, perhaps, more properly in Egypt, where the Lord manifested himself under the name of Jehovah (vi. 3).[1] The attendant glory of it was displayed in the miracles wrought by Moses, and which gradually prepared the way for that still grander display of omnipotence, soon to take place on Mount Sinai. This was the first age of miracles. It marks an epoch, there-

[1] See note 5 on p. 56.

fore, in which the purposes of God were about to unfold themselves more clearly. Up to the present time the Church had proved so faithless to its solemn charge of perpetuating Divine truth, that now a new method of government was to be introduced. It was no longer to be left in the patriarchal form. The nation had increased so largely, and was hereafter destined to inherit so glorious a kingdom, that God determined on binding it together by definite laws and statutes. It was to be invested with a form of polity unlike every other nation of the earth, and which secured, by its very peculiarities, a thousand new safeguards for the unadulterated transmission of Divine truth to posterity.

These safeguards were of two kinds. The first consisted in the introduction of a written law and testimony. Traditional teaching had failed, and therefore written revelation was henceforth to be the great teacher of the people. The second consisted in the introduction of a visible order of Church polity—viz. a divinely appointed priesthood, positive standing ordinances of religion, and a number of complicated ceremonial observances, each symbolical of some moral truth or duty: and all secured still further by the display of God's majesty on Mount Sinai, and by the revelation of himself as lawgiver and their king. Here, then, a new principle of Divine teaching was introduced—one that could not be altered or lost by the unfaithfulness of the Church to its trust, because it remained as permanent as the ordinances of the law themselves.

The establishment of these ordinances commenced in Egypt with the Passover. The truths they developed from that point onward, up to the prescribed ceremonial of the tabernacle in a later part of the book, may be seen from the preceding pages. They formed a standing pro-

test against all surrounding idolatry. They revealed more clearly than ever the estrangement of our fallen nature from God, the necessity of atonement for sin, and the principle of mediation between God and man. They opened out also a doctrinal view of God's unapproachable holiness, and of the deep necessity which existed for spiritual purification in the human heart, even in the midst and after the performance of the most sacred duties.

One word in reference to those passages where the Church is said to have been placed under the superintending guidance of the Lord's angel. Previous observations have already suggested the probable identity between this angel and the promised Redeemer.[1] The same conclusion I think must have been drawn by Israel from these passages; particularly from that in chap. xxiii., where the power of pardoning sin was ascribed to him, and God's name declared to be "in him." Henceforth the Church was to be led by this Divine angel; punished by him; saved by him. Was it not therefore in exact analogy with Jacob's testimony? and must not all this have confirmed the truth of those ideas which were previously connected with it? The more we advance, the more perfectly we shall see this.

With regard to the typology found among the ordinances of this book, however plain it may appear to us under the light of the New Testament, we can scarcely presume that it presented itself as plainly to the generation of which we are speaking. Placing ourselves as Israelites in their position at this time, we can deduce no more from them, I think, than those fundamental principles of religion which appear on the preceding pages, and which it would be superfluous to recapitulate in this summary.

[1] See pages 29, 30.

The great feature which attracts us however, in this book, is the publication of the decalogue; because that, after all, was the basis upon which both the ceremonial and judicial law were founded, and was the chief glory of Israel. In confirmation of it the people were sprinkled with blood (xxiv. 8); and not until this was done could the other revelations of the law be given to them. Up to this time we may suppose the commands of the decalogue to have been only known by the instinct of their inward moral sense, and by their observation of God's temporal rewards and punishments. But now a new and more positive ground of obedience was set before them. Here was a transcript of the Divine Holiness itself, written and engraved on stones for a perpetual memorial. While heathen nations were groping after a system of morals by the feeble light of nature, God's people were taught directly by the voice of Heaven. And it was wisely separated from the giving of the ceremonial and judicial law, because the one was intended to be perpetual, the others only temporary. I do not say that the Israelites saw this fact, but doubtless this was one meaning of it.

With regard to the truths displayed by the judicial law, nothing further need be said than what is contained in the preceding analysis. Its injunctions were mainly political, and do not come within the general scope of these studies. Suffice it to observe that they contained all which it was needful for the Israelites to know in reference to their duties to one another. Moreover, they were written so clearly that none could misinterpret their meaning, or send them down to posterity less pure than they had received them. Hence, by this progressive enlargement of God's dispensations towards his Church, the preservation of truth naturally became more and more secure, and the varied duties of mankind were pressed upon

the conscience with more and more unmistakable certainty.

These things will be seen still further if we pass on now to

THE BOOK OF LEVITICUS.[1]

There is scarcely anything of an historical nature in this book, except from viii.–xi. and xxiv. 1–4. The rest is altogether legal, being a continuation of the revelation of God to Moses respecting the moral, judicial, and ceremonial law which he was about to impose on his Church. There is, however, one essential difference between this part of the revelation and that given in the former book, viz. that the former was uttered by Jehovah on Mount Sinai, whereas this was given by a voice from the mercy-seat of the newly-erected tabernacle (see Lev. i. 1).

The contents of this book are fourfold:

I. God's Providential Dealings.
II. The Moral Law.
III. The Judicial Law.
IV. The Ceremonial Law.

I. What was taught by God's Providential Dealings.

	Leviticus.
His acceptance of the newly-prescribed system of priestly mediation	viii. ix.
The anger with which he looked on every transgressor of his newly-appointed law:—	
Seen in Nadab's and Abihu's transgression	x.
In the blasphemy of Shelomith's son	xxiv. 10–16.

II. What was taught by the Moral Law in this book.

[1] The Jews, according to their custom, call this book by the first Hebrew word found in it; and "Leviticus" is taken by our translators from the Septuagint, for obvious reasons.

Generally.

That obedience extended even to the most secret feelings and private actions.

Particularly.

1. *From the first Table.*

Reverence for the name of God ...	xviii. 21; xix. 12.
Reverence for the Sabbath and the sanctuary ...	xix. 30; xxvi. 2.
Abhorrence of idolatry	xix. 4; xxvi. 1.

2. *From the second Table.*

Reverence for parents	xix. 3.
Strict integrity both in conduct and conversation	xix. 11, 13, 15, 36.
Kindness to the deaf and blind	xix. 14.
The sin of tale-bearing	xix. 16.
The sin of secret malice and open vengeance ...	xix. 17, 18.
The duty of rebuking sin in our friends	xix. 17.
Reverence for the aged	xix. 32.
Hospitality to strangers	xix. 33, 34.
Table of marriages allowed and disallowed ...	xviii.

III. What was taught by the Judicial Law in this book.

That God's anger was set—	
Against the idol Moloch	xx. 1–5.
Sorcerers	xx. 27.
And those who encourage them	xix. 31; xx. 6.
The cursing of parents	xx. 9.
The cursing of God	xxiv. 15, 16.
Wilful murder	xxiv. 17, 21.
That in the reaping of harvest enough should be left for the poor	xix. 9, 10; xxiii. 22.
That in all personal offences they should follow the law of restitution and retaliation	xxiv. 19–21.
That God desired to preserve the independence and liberty of the poorest Israelite	xxv. 35–55.

IV. What was taught by the Ceremonial Law in this book.

1. *By what is mentioned of the Daily Ceremonial.*

That the efficacy of each day's atonement depended on a perpetual display of God's sovereign mercy—seen by the sacred fire never being allowed to go out on the brazen altar	vi. 8–14.

	LEVITICUS.
That the light of God's word and prophecy in the Church should never fail—seen by the high priest's office at the golden candlestick [1] ...	xxiv. 1–5.
2. *By what is mentioned of the Weekly Ceremonial.*	
That the Church should exhibit renewed thankfulness every Sabbath day, for all its spiritual and temporal sustenance—seen by the office of the high priest at the table of shew-bread [2]	xxiv. 5–10.
That the Church should think more of a due supply of the light of truth and prophecy than of its ordinary food—seen by the change of shew-bread being weekly, whereas the dressing of the lamps was ordered twice a day [3]	xxiv. 3, 4.
3. *By the Ordinary, but not Daily, Offering, at the Brazen Altar.*	
These were five, viz.—	
The free-will burnt offering	i.; vii. 8.
The free-will meat offering	ii.; vi. 14, 18; vii. 9, 10.
The free-will peace offering ...	iii.; vii. 11, 12, 15–18, 28–34.
Sin offering for sins of ignorance	iv.; vi. 24–30.
Trespass offerings	v.; vi. 1–7; vii. 1–6.
Generally, from the first three of these they were taught—	
That the Lord looked on the heart and will before he looked on the sacrifice.[4]	
Particularly.	
i. *By the Free-will Burnt offering.*	
That the service was wholly accepted.[5]	
That the sinner deserved total destruction[6] ...	i. 3–10.

[1] Rabbi David Kimchi in 1 Sam. iii.
[2] Dr. Lightfoot, *Prospect of the Temple*, chap. xiv. sect. 5.
[3] Dr. Lightfoot, *Prospect of the Temple*, chap. xiv. sect. 6.
[4] See Rabbi Salom. Jarchi, *Comment.* in Lev. i. verse 17.
[5] Joseph Albo contra Christ, p. 16.
[6] Rabbi Abarbanel, *Comment.* in Lev. chap. iv. "De Sacrificiorum fine."

	LEVITICUS.
That the whole person of the worshipper should be consecrated to God	i. 3–10.
The doctrine of vicarious suffering.[1]	
The duty of confessing sin—seen by the imposition of hands.[2]	
The necessity of being free from unruly appetites—seen by the washing of the entrails of victims[3] ...	i. 9.
ii. *By the Free-will Meat offerings.*	
That the property of the worshipper should be thankfully consecrated to God[4]	ii. 1–3.
That the priests had a right to receive support from the people	vi. 14–18.
iii. *By the Free-will Peace offerings.*	
That the worshipper acknowledged all his prosperity to flow from peace with God[5]	iii. 1–5.
That priests and people had a common interest in the same atoning blood	vii. 11–17, 29–35.
iv. *By the Sin offerings.*	
That sin is especially hateful when it spreads over the whole people, or infects any high and holy person	iv. 3, 13, 22.
That no mark of reproach could be too great for God to put on the guilty sinner—seen by the bullock being burnt outside the camp in the refuse place for ashes	iv. 12, 21.
v. *By the Trespass offering.*	
That the smallest sins needed atonement ...	v. 1–7.
That *sins of inadvertency* required special watchfulness.	

[1] Rabbi Levi Ben Gerson, in Ex. xxix. 10, and Lev. i.

[2] Aaron Ben Chajim, quoted by Outram, dissert. i. Ex. xv. p. 183.

[3] Philo, *De Animal. ad Sacrif.*

[4] Idem. Rabbi Abarbanel supposes the Jews to have been taught *the immortality of the soul after death*, by the rising of the smoke as a sweet-smelling savour to God, after the victim had been burnt. Each of these Jewish authors confirm me in several of the subsequent deductions which I have drawn.

[5] Outram, *On Sacrifices*, dissert. i. chap. xi. p. 129.

	LEVITICUS.
That there could be no pardon of any *wilful sin* without a public acknowledgment of it	vi. 1–7.
4. *By the ceremonial on the Feast of Trumpets.*	
This was on the first day of every new year ...	xxiii. 23–25.
It taught—	
The necessity of entering on the new year with self-examination and watchfulness.[1]	
The duty of instant repentance [2]	
5. *By the ceremonial on the Day of Atonement* ...	xvi. 1–34.
Generally.	
The duty of repentance for sin.[3]	xvi. 29–32, xxiii. 26–32.
Particularly.	
That the high priest and his house had no power to act as mediators with God by virtue of their own righteousness	xvi. 1–7.
That the sins of the whole nation needed one universal expiation, as well as particular sins individual expiation	xvi. 15, 30.
That these sins ought to be forsaken by the nation for the future, just as the scape-goat carried them away from the camp [4]	xvi. 10, 21, 22.
That these sins should be completely forgotten by God, just as the scape-goat carried them away into the wilderness [5]	xvi. 10, 21, 22.
That the mercy-seat itself was not holy enough for God's presence without the sprinkling of blood, and incense	xvi. 11–15.
That the holy place and tabernacle needed yearly atonement, in consequence of the best services performed in them being sinful	xvi. 16, 17.

[1] Maimonides, *De Penitentiâ*, cap. iii.

[2] Maimonides, *More Nevochim*, cap. xviii.

[3] Maimonides, *More Nevochim*, cap. xviii. The Jews considered this day to have been their most solemn call to repentance, because held on the anniversary of Moses' descent from the Mount with the message of forgiveness for their great transgression. See Maimonides, as above.

[4] Maimonides, *More Nevochim*, cap. xxi.

[5] Maimonides, *De Penitentiâ*, cap. i. sect. 5.

That the Brazen Altar needed yearly atonement, in order to preserve the efficacy of their general sacrifices ... ... xvi. 18, 19. LEVITICUS.

6. *By the ceremonial on the Feast of Weeks or Pentecost.*

This lasted fifty days, the chief ceremonial being on the *first* days, when the sheaf of first-fruits in barley harvest was presented to God; and the *last* day, when two wave loaves of wheat were offered, and greater sacrifices imposed ... xxiii. 9, 14; xxiii. 17–21.

It taught—

That man was not worthy to partake of the fruits of nature except through the merits of an atoning sacrifice.

That nothing should be received without an acknowledgment of its coming from God.

That gratitude to God should go on increasing while they received their mercies, just as the ceremonial at the end of the feasts was so much greater than at the beginning.[1]

7. *What was taught by the ceremonial on the Feast of Tabernacles* ... ... xxiii. 33–37, 39–44.

This lasted for seven days; and on the eighth was the *Feast of Ingathering* ... ... xxxiii. 36, 40.

It taught—

i. *By the ordinance on seven days.*

That in prosperity they should remember past trials with gratitude for deliverance.[2]

That God had been faithful to his promises.

ii. *By the ordinance on the eighth day, in returning from their booths to their houses with joy.*

That God delighted to make their joy perfect.[3]

[1] Mather, *On the Types of the Old Testament*, p. 423.

[2] Rabbi Maimonides, *More Nevochim*, cap. xviii.

[3] Idem.

	LEVITICUS.
8. *By the ceremonial on the cleansing of a leper.*	
This is contained in chapters xiii. and xiv.	
i. *By the rules for discovering leprosy*	xiii.
That it was very difficult for persons to judge rightly of their own spiritual condition.[1]	
ii. *By the duties imposed on the leper.*	
That sin should be confessed with sorrow and shame	xiii. 45.
That sin alienated them from God	xiii. 46.
iii. *By the purification of the leper.*	
That sin must be put away with all its lusts[2] ...	xiv. 8.
That this purging away of sin was a gradual and frequent work	xiv. 9.
That the ears, hands, and feet should all be cleansed for God's service	xiv. 14–17.
That God had power to restore perfect life and liberty from the disease of sin[3]	xiv. 4–8.
9. *By the Sabbatical Year*	xxv. 1–7.
That the land belonged to God and not to themselves.[4]	
That they should live on God's providence by faith.[5]	
That creation might expect a return of the sabbath it once enjoyed before sin entered into the world.[6]	
10. *By the Year of Jubilee*	xxv. 8–55.
It condemned avarice and ambition.	
It condemned extravagance and prodigality.	
It enjoined mercy and kindness to one another.[7]	
11. *By the victims for sacrifice.*	
That God would accept nothing imperfect ...	xxii. 20–26.

[1] Mather, *On the Types of the Old Testament*, p. 292.

[2] Poole, *Annot.* on Lev. xiv. 8.

[3] Rabbi Abarbanel, as quoted in note 115, in Dr. Townley, *On the Laws of Moses.*

[4] Godwyn, *Moses and Aaron*, book iii. chap. ix. The same truth was taught by the Law of Tithes, Lev. xxvii. 30.

[5] Godwyn, *Moses and Aaron*, book iii. chap. ix. See also Dr. Adam Clarke's *Comment.* Ex. xxiii. 11.

[6] Rodolph. Hospinian, *De Origine Festorum Judæorum*, cap. viii.

[7] The same was taught by the Sabbatical year.

	LEVITICUS.
That in demanding sacrifices God satisfied only his justice, and did not exhibit cruelty	xxii. 26–28.
12. *By food allowed and forbidden.*	
Generally.	
That the Lord regulated and governed the most common concerns of his people.	
Particularly.	
i. *By distinction between clean and unclean meats* ...	xi. 1–24.
The necessity of obedience and self-denial.	
ii. *By the forbidding of blood.*	
That they should not assimilate themselves to idolatrous practices.[1]	
That God was the absolute dispenser of life and death	xvii. 10–14.
iii. *By the forbidding of the fat of the peace offering*	vii. 23–25.
That the richest and best portion of our substance should be given to God.	
iv. *By the forbidding of animals that had touched an unclean thing and of those dying of themselves* ...	vii. 19; xvii. 15, 16.
The necessity of personal sanctification.	
v. *By the forbidding of the fruit of the trees in the promised land till they had been there four full years*	xix. 23, 24.
That the land was God's and not their own.	
13. *By the causes of ceremonial uncleanness.*	
Generally.	
The need of purification of the heart.[2]	
Particularly.	
i. *To the congregation.*	
(a) *By the touching of unclean creatures*	xi. 8, 24, 26, 36–46.
The necessity of daily watchfulness against sin.[3]	

[1] Townley, *On the Laws of Moses*, dissert. v.

[2] Maimonides, *More Nevochim*, pars iii. cap. xxxiii. p. 437.

[3] Bonar on Levit. xi.

(β) *By childbirth.* LEVITICUS.

The doctrine of natural corruption[1] ... ... xii.

(γ) *By leprosy.*

The spreading pollution of sin ... ... xiii.

ii. *To the Priests.*

That especial sanctity was needed of them as God's ministers ... ... xxi. 1–4, 11, 16–24.

The same was taught by the laws concerning marriage xxi. 7, 13, 15.

14. *By the laws concerning vows.*

i. *By the things excluded from being vowed* ... xxvii. 26.

That they should consecrate nothing to God which was not strictly their own.[2]

ii. *By the method of redeeming any vow* ... xxvii. 13, 15, 19, 27, 31.

The duty of never redeeming a thing devoted from any avaricious motive.[3]

iii. *By the things forbidden to be redeemed, viz.—what had been absolutely devoted to God under penalty of a self-inflicted curse* ... ... xxvii. 28, 29.

The solemn obligation of oaths, and duty of constancy in all good purposes.[4]

15. *What was taught by promises and threatenings.*

i. *That if obedient*[5]

They should enjoy the fruits of nature ... ... xxvi. 3–7, 10.

They should conquer their enemies ... ... xxvi. 7, 8.

They should have God dwell among them ... ... xxvi. 12, 13.

ii. *That if disobedient,*[5]

They should have famine ... xxvi. 14–16, 18–20, 26–30.

They should be subdued by foes ... ... xxvi. 17, 37, 38.

They should go into captivity ... ... xxvi. 32, 33, 39.

iii. *That if penitent,*

They should be accepted and restored ... ... xxvi. 40–46.

[1] Ainsworth, Lev. xii. 2.

[2] Maimonides, *More Nevochim*, pars iii. cap. xxxix. p. 455.

[3] Maimonides in *Erachin*, cap. vi. sect. 21, quoted by Ainsworth.

[4] Ainsworth, Lev. xxvii. 29.

[5] This chapter xxvi. is couched in language which makes it almost stand on prophetic ground.

It must be evident from the preceding development of Divine revelation, that the Jews were in possession at this time of a very large circle of truth. Every appointment of the Law was, more or less, a reflection of God's holiness, and an incentive to human obedience. Though it taught them as it were in types and pictures, and therefore to some extent was an imperfect medium of instruction, yet it set before them most clearly the manner in which they could hold communion with God and live (Lev. xviii. 1–5). At the same time it must have clearly convinced[1] them of their own fallen condition, and of the manner in which all creation was groaning under the burden of sin. The multiplicity of sacrifices, and the tediousness of their ceremonial purifications were well calculated to make them long for that happy time which had been foretold to Eve, when 'the seed of the woman should bruise the serpent's head,' and renew the whole world in righteousness. Indeed, all the teaching of the Levitical dispensation pointed them, more or less, to that period. Thus, the vail of separation from the Holy of Holies, and the fact of the High Priest only being permitted to enter within it on one day in the year, must have suggested to them that some better dispensation, some nearer communion, some clearer revelation would be given in the day of the promised Messiah. We may add to this, the almost inexplicable character of certain parts of their ritual; parts which, it would seem, were waiting to be explained by a fuller development of God's purposes. In fact, their inability to understand these is plainly confessed by some of the best Jewish writers.[2] Perhaps they were taught by this very mystery to look forward to a time when God himself should clear it up. Indeed,

[1] Witsius, *Economy of the Covenants*, book iv. chap. iv. sect. 41.

[2] Maimonides, *More Nevochim*, pars iii. cap. xlvii. p. 494.

after we have proceeded further in our inquiry, and have reached the epoch of prophecy, it will be found that succeeding revelations gradually did clear away the clouds. At present, however, we see only the first faint rays of morning dawn glancing from a distant horizon. It will be an interesting part of our studies to watch the fleeing away of these shadows as the dawn of a more perfect revelation advances.

From these remarks it will be seen that the teaching of the Book of Leviticus was both exoteric and esoteric; the former as a system of ecclesiastical polity, the latter as a medium of spiritual instruction. But while we admit this, we must not be led away by fancy, and make too much of it. Most of my readers will probably agree that Jerome did so, when he said "almost every syllable of this book breathed a spiritual sacrament."[1] The centre of this esoteric teaching lay in the Tabernacle, to the altars of which every eye was directed, and around whose ceremonial services clung every faithful heart; not because these things were gay and golden, splendid and imposing, but because they concealed a spiritual radiance under an outward covering; imparting to the worshippers forgiveness of sins and the renovation of their souls in righteousness.

It is extremely important to notice this fact at the present stage of our studies; because it was the next great step in God's progressive method of educating the Church. Hitherto he had taught it by oral revelations and providential dealings. Now he was adding to the apparatus of his instruction, by giving it a variety of "statutes and ordinances," as well as written revelations. At a later period of Israel's history we shall find that this, like former methods of Divine teaching, gave way

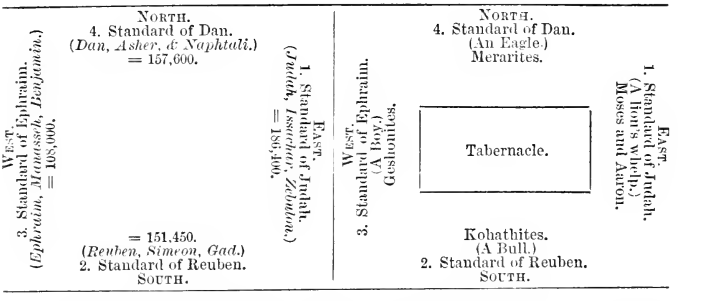
[1] *Epist. ad Paul*, sect. 7.

to still further additions, viz. the schools of the prophets. For the present we must watch its effect, and see how far it contributed to sustain the Church in faithfulness to the Divine covenant.

THE BOOK OF NUMBERS.

This book comprehends the history of thirty-nine years, and recounts the wanderings of Israel from the giving of the law at Mount Sinai, to their encampment in the plains of Moab. It was there that Moses wrote the book (xxxvi. 15).

It derives its name from the fact of its containing an account of the numbering of the children of Israel. The student should notice that this numbering was taken twice: the first in the beginning of their second year after the Exodus, and the last in the plains of Moab before their entrance into Canaan. The former appears to have been both a political and ecclesiastical census: political (chap. i. ii.), for the purpose of war, and the marching of the camp; ecclesiastical (chap. iii. iv.), for the separation of the Levites to God's service instead of the first-born, and their appointment to particular duties. It may serve to illustrate this if I subjoin a sketch of these two divisions of the people:



The last census was simply political, and in no sense

ecclesiastical; the object being (ch. xxvi.) to make a just division of the lands of Canaan for the inheritance of the tribes (verse 54) when they entered into their place of promised possession.

Let us analyse the development of Divine truth under the four following heads:

I. God's Providential Dealings.
II. Narrative of Particular Events.
III. Legal Appointments.
IV. Prophetical Revelations.

I. The lessons God taught Israel by his general providences.[1]

	Numbers.
The importance of regularity and discipline both in things political and ecclesiastical—	
Seen by the census	i.–iv.; xxvi.
That though everything was externally prepared for the conquest of Canaan, the nation was not internally ripe for the performance of so solemn an act.	
Seen in the unfaithfulness of the spies	xiii.
And in the murmurings of the people	xiv.
The great doctrine of justification through faith—	
Seen by the appointment of the brazen serpent ...	xxi. 9.
The grace of God towards his faithless people—	
Seen in his constant supplies of their wants ...	xx. 8–12.
That God would maintain his own sovereign election of Moses and Aaron to be the ministers of the people.	
Seen in the destruction of Korah	xvi.
And the blossoming of Aaron's rod	xvii.
And in Balaam's and Balak's design to curse Israel[2]	xxii.–xxiv.
That the promised angel of the Lord had not forgotten his mission—	
Seen by his appearance to Balaam	xxii. 23, etc.

[1] Several interesting lessons are omitted here because only reaffirmations of what had been taught before.

[2] For a fine sermon on the character of Balaam, see that in Bishop Butler's Works.

That he esteemed the smallest violation of his law to be a sin— NUMBERS.

Seen by the man who gathered sticks on the Sabbath day ... ... xv. 33-35.

And in the punishment of Moses for his unadvised language at Horeb ... ... xx. 10, 12; xxvii. 13, 14.

That he would honour all who followed him with a whole heart—

Seen by the case of Joshua and Caleb[1] ... xxxii. 11, 12; xiv. 24.

II. TRUTHS AND DUTIES INCULCATED BY THE ACCOUNT WHICH MOSES GIVES OF PARTICULAR EVENTS.

That the nobles of the land and heads of families should set an example of liberality in the service of God ... ... vii.

That the priesthood should consult God's will in every fresh difficulty ... ... ix. 7, 8; xv. 34, 35; xxvii. 1-5.

That domestic strife (like that of Miriam and Aaron against Moses for marrying an Ethiopian woman) was both unwarrantable and dangerous[2] ... xii.

That they should seek to draw others to the service of God ... ... x. 29-32.

The duty of exact obedience on the part of the high priest ... ... xx. 24; xvi.; xxxi.

Seen by Eleazar's appointment in room of Aaron ... xxv. 10-13.

That where the gift of the Spirit was visible it ought never to be silenced ... ... xi. 26-29.

The importance of a faithful testimony ... xii. 6-10; xiv. 36, 37.

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[1] Caleb is supposed to have been an Edomite by Lord Arthur Hervey, in his work on the Genealogies. In which case this distinction by God was the more remarkable, and might have served, like the subsequent cases of Rahab and Ruth, to illustrate God's final purposes toward the Gentiles.

[2] Some light is thrown on this marriage of Moses in an interesting passage of Josephus, where he tells us that "Moses once led forth the Egyptian armies against the Ethiopians, and having taken their chief city, married the king's daughter."—Joseph. *Antiq.* lib. ii. cap. 10.

	NUMBERS.
The natural enmity of the human heart to God ...	xvi. 41; xx. 14–21; xxii. 28–32.
That Edom was a determined opponent of God's Church, and hardened cruelly against it[1] ...	xx. 14–21.
That God was no respecter of persons ...	xii. 4, 5; xx. 12, 24.
That they should confess their sins to God ...	xxi. 7; xxii. 34.
That none could resist his will	xxii. 18, 24–31.
That they were exposed to temptation ...	xxii. 16, 17; xxv. 1, 2.
That God would reward zeal for his honour ...	xxv. 12. 13.
That a portion of their gains should be devoted to God	xxxi. 48–54.
That sin would always be discovered	xxxii. 23.

III. What was taught by the legal appointments of this book.

1. *By the cleansing of the camp.*

That nothing should defile the Church where God's presence dwelt[2] ... ... v. 1–4.

2. *By the bitter water of jealousy* ... ... v. 11–31.

That God would detect the most secret sins.[3]

That the sanctity of married life should be peculiarly defended.

3. *By the laws respecting Nazarites* ... ... vi. 1–21.

That special sanctification needed special temperance.[4]

4. *By the form of priestly benediction* ... vi. 22–27.

That the Lord and not the priesthood was the author of spiritual blessings.[5]

Here also was a dark symbolism of the plurality of persons in the Godhead. The mystery of this three-

[1] It is extremely important to notice this fact, because it is the basis of all God's future dealings with Edom in the subsequent pages of Scripture.

[2] Outram, *On Sacrifices*, dissert. i. chap. iii. p. 41.

[3] Bp. Patrick on this passage.

[4] Bp. Patrick on this passage.

[5] Chazunki, as quoted by Ainsworth, on Numb. vi. 24.

	NUMBERS.
fold mention of Jehovah's name, each time differently accented in the Hebrew, is acknowledged by the Jews as a mystery not discoverable.[1]	
5. *By the manner of consecrating the Levites* ...	viii. 5–26.
That renouncing worldly things, they should devote themselves wholly to the ministry.[2]	
6. *By the use of the silver trumpets*	x. 1–10.
The importance of clearness and precision in ordering the movements of Church and State.	
That the Church was under the direct providence of God.[3]	
7. *By the maintenance of the Priests and Levites*[4]	xviii. 20–32.
That the ministers of religion set apart exclusively to the service of God should be maintained at the public expense.[5]	
8. *By the water of purification, containing the ashes of the red heifer*	xix.
That there could be no spiritual cleansing of the unclean soul unless it were accompanied by the blood-shedding of atonement.	
9. *By the law of vows.*	
The solemn obligation of vows.	
Authority and responsibility of heads of families.	
10. *By the appointment of the cities of the Levites*[6]	xxxv. 2–8.
That God would provide for the wants of those whom he calls to serve him.	

[1] Rabbi Menachem, quoted by Bp. Patrick, on this passage.

[2] Rabbi Levi Ben Gerson, quoted by Outram, dissert. i. cap. vii. p. 90.

[3] Maimonides, *More Nevochim*, pars iii. cap. xxxvi. p. 443.

[4] It is generally believed that this sacred tribe supplied the whole nation of Israel with their judges, lawyers, scribes, teachers, and physicians. See Russell, *Sacred and Profane History*, vol. i. p. 234.

[5] The people gave a tithe of the land to the Levites; and the Levites a tenth of their tithes to the priests.

[6] These were forty-eight in number, six of which belonged to all Israel as cities of refuge. These Levitical cities became places of learning, where the language and the laws of the nation were studied, the

	NUMBERS.
11. *By the cities of refuge*[1]	xxxv. 6, 11–34.
That God had no pleasure in the death of a sinner, but would provide a way of escape.	
IV. WHAT WAS TAUGHT BY PROPHETICAL REVELATION.[2]	
That Israel should be preserved, as a people, distinct from all other nations	xxiii. 9.
That Israel should increase in numbers, and spread her conquests over the nations.[3]	xxiii. 10; xxiv. 5–9, 17–19.
That God's decrees should never be repented of, or remain unaccomplished	xxiii. 19.
That Israel should be an accepted and holy nation, against whom none should prosper	xxiii. 10, 21–24; xxiv. 9.
That in the latter days the Messiah should rule over them as their king, and subject the heathen nations to his dominion[4]	xxiv. 17–19.
That the Amalekites and Kenites should eventually be destroyed[5]	xxiv. 20–22.
That Eber and Ashur should alike suffer from the invasion of some great maritime nation, coming in ships from Chittim[6]	xxiv. 24, 25.

genealogies of the tribes preserved, and copies of the Law, and annals of the Hebrew history were made. See Michaelis, *Commentaries*, vol. i. art. 52.

[1] The names of these were Hebron, Shechem, and Kedesh, on one side of Jordan; Ramoth, Bezer, and Golan, on the other side. See Josh. xx. 7, 8.

[2] It should be carefully noted that these prophecies of Balaam contain the first utterance of God's Spirit concerning the destinies of the world at large, since the predictions of Noah in Gen. ix.

[3] Edom is particularly mentioned. Compare Gen. xxvii. 29, 37, and chap. xx. 14–21, of this book.

[4] This prophecy is entirely understood of the Messiah by the Chaldee Paraphrast, and the Jerusalem Targum.—*Bp. Patrick.* Maimonides understood it as belonging in part to the Messiah and in part to David, which is perhaps the truth.

[5] This was fulfilled in the days of Saul. See 1 Sam. xv. 6–8.

[6] Comp. Dan. xi. 29, 30, from which the Roman power would seem intended. Eber, in my judgment, represents Israel. For a full discussion of this passage, see Bp. Newton, *On Prophecy*, vol. i. 89, etc.

One of the most interesting features of this book is the admirable manner in which God was gradually preparing his people for their national establishment in the promised land. We must remember that their knowledge of the law had been consolidated in the contents of the preceding book. What they wanted now, therefore, was a political consolidation; arrangements requisite for future experience in their battle-fields, their marches, and their inheritance. And such seems to have been God's express object in his providential dealings with them; especially in his detaining them through so long a course of wandering as forty years. We see from the conduct of the spies, and the subsequent murmuring of the people, how little they were prepared at that time to meet their enemies, or to be entrusted with political power. Hence, as they needed a longer time for their national education, God resolved to give it to them. He treated them as in a transition state of existence; increasing their discipline, prolonging their probation, revealing to them more of their weakness, inspiring them with more faith, and encouraging their hopes for the future. The truth of these remarks particularly appears in the events which took place during the last year of their wanderings. Then the legislation of Moses came to a splendid conclusion. Then it was proved that the time of their probation had not been misspent; for their arms were victorious over several of the heathen kingdoms which lay near to Canaan, such as Arad, and Heshbon, and Bashan, and Moab; and all the promises given to their forefathers were gloriously confirmed, even in the face of their enemies, by the prophetic declarations of Balaam. They could feel that God had now pledged himself more plainly than ever to make their name great on the earth, and to give them victory over

their enemies. The promises which had been made of old to their fathers now seemed to gather fresh lustre, and to brighten before them in the distance. Everything spoke to them of a coming glory, distinct both in its character and extent from the experience of all other nations upon earth, and which should end at last in the magnificent conquests of the Messiah over the power of universal evil.

In the mean time one truth respecting the Messiah was here developed,[1] which was well calculated to disabuse their minds of any false hopes respecting the period of his advent. Balaam had distinctly declared that it was a day yet distant.[2] They could not, therefore, be downcast and disheartened when they found that year after year passed on, and yet he did not appear; because here was a merciful warning on the subject. In this way they were taught to live by faith and not by sight. The more spiritual among them felt themselves to be only pilgrims and strangers, looking forward, like Abraham,[3] to a distant but yet certain epoch, when all the Messianic predictions should be accomplished in their true fulness and glory.

Until that time should come, however, they were led to rest on the mediation or intervention of the promised Covenant Angel (Ex. xxiii. 20). Nor were they disappointed; as may be seen by his appearance to Balaam in defence of Israel when Balaam was going forth at Balak's request to curse them. In which place it is once more observable that the Angel of the Lord addressed him as a Divine being, saying, 'Go with the men; but only the word that I shall speak unto thee, that thou shalt speak' (ch. xxii. 34). Yet it is added afterwards,

[1] Numb. xxiv. 17. [2] Ibid.
[3] See Heb. xi. 13–16, or Gen. xii. 3.

'*The Lord* put a word in Balaam's mouth' (ch. xxiii. 5). Connect this with the previous remarks made on the subject,[1] and the conviction of their truth cannot but be deepened.

I have said that God was preparing his people for the future. This was shown particularly in the events connected with the Priesthood, by which the people were taught that Aaron's family were to enjoy their exclusive titles without molestation; also in the great event connected with the brazen serpent, by which they were taught at all times to look to God for salvation, and to expect deliverance from judgment only through a proper exercise of faith in God's appointments.

With respect to the legal appointments in this book, nothing was more mysterious than that of the red heifer, used in the waters of purification. The Jews to this day confess themselves unable to understand the reason of certain parts of the institution.[2] Indeed, the subsequent revelations of the New Testament can alone explain them. Hence, it is only reasonable to suppose that at that period the very mystery of the ceremonial pointed forward to some plainer development of truth in the future.

Not so, however, in respect to one striking point connected with this epoch, I mean the limitation of man's ordinary life to the age of threescore and ten years. On this subject Divine revelation uttered a clear and startling voice. It was chronicled by Moses, in—

PSALM XC.

The authorship of this Psalm, which has been called 'the funeral hymn of the world,' is scarcely disputable. Nor is the occasion on which it is written very doubtful;

[1] See pp. 37, 38.

[2] Maimonides, *More Nevochim*, pars iii. cap. 47. See Bp. Patrick on ver. 10.

the fourteenth chapter of the Book of Numbers probably narrating the circumstances which called it forth. Previously to that time it seems probable that the life of the Israelites ran out to 120 years, as had been promised in the days of Noah.[1] This new statute of limitation was therefore well calculated to humble them.

The following is an epitome of its contents:

	PSALM XC.
I. TRUTHS CONCERNING GOD.	
That he was the perpetual defence of his Church ...	1.
Creator of all things	2.
Eternal and unchangeable	2, 4.
Sole director of death	3, 5–7.
Omniscient	8.
Avenger of sin	7, 8.
II. TRUTHS CONCERNING MAN.	
That his life should be reduced to about threescore years and ten[2]	10.
That God's anger was proportioned to man's insensibility under it	11.
That providential judgments would never give wisdom, unless the grace of Divine teaching accompanied them	12.
That the Church should appeal to Divine mercy in her day of trouble	13–16.
That God alone could enable her to realise her covenant promises	16, 17.

One might have thought that past judgments would have been enough to solemnise the people of Israel and teach them the vanity of human life. But it was not so. In addition to their providential chastisements they required spiritual discipline; otherwise every affliction fell upon them like hail on the flinty rock. We have evidence in the Psalm before us, that Moses both saw this,

[1] Gen. vi. 3, a passage which may also be interpreted of the interval before the Flood.

[2] Lord Bacon notices this in the third part of his *Magna Instauratio*, "Historia Vitæ et Mortis," sect. vi.

and endeavoured to impress them with the truth of it (ver. 11, 12). It would have been well for them if they had learnt the lesson at once. Instead of this, however, they relied for safety on the miraculous interpositions of God, and built themselves up with false hopes, on the ground of their national election. It was the same mistake which their successors fell into during the decline of the kingdom, and for which they were rebuked by the prophets. In attacking this fatal tendency of their hearts, therefore, Moses went straight to the root of all practical religion, and, like a faithful legislator, directed them to the right sources of obedience.

GENESIS CONSIDERED AS A WRITTEN REVELATION.

When the Book of Genesis was reviewed before, it was merely dealt with as opening out the history of the Church from the fall of man, and giving us an account of the oral revelations of God. We must now place ourselves on different ground, and inquire into the teaching of this book, as a *written* revelation of truth to Israel through the inspired pen of Moses.

That Genesis was really the work of Moses has been much disputed; first by M. Astruc, in France, afterwards by a host of German Rationalists, and more recently by Bishop Colenso. This opinion is chiefly based on the fact that some narrations in the book are marked by the use of Elohim for the name of God, and some by the use of Jehovah. Hence it has been contended that at least two authors were concerned in its penmanship, called by the names of the Elohist and the Jehovist respectively. To this, however, two answers may be briefly given.

1. The strict line of separation here alleged cannot be altogether established. For in some Jehovistic chapters

the two names are brought together, as in Gen. ii. iii. In chapter v. both names are employed separately. The inference, therefore, is—either that they were used interchangeably, or that distinct meanings were attached to them, regulating the choice of each: Elohim conveying (*e. g.*) the idea of God in relation to his natural attributes and his general government of the world; while Jehovah conveyed the idea of his moral attributes, and of his covenant relation to the Church through special revelation.

2. Even if there had been originally some previously written documents which, being inspired of God, Moses had incorporated into his own work, that would not affect in any proper sense the unity of the Book of Genesis. Vitringa was of opinion, long before Astruc, Eichorn, or Colenso, that Moses collected and completed ancient records preserved among the Hebrews.[1] To this view there seems no objection.

Two German writers, Havernick and Hengstenberg, have both shown that the Book of Genesis is connected in all its parts, and is only the work of one author; while the use of Elohim and Jehovah most probably arises from their different significations in different passages. Elohim is more of a philosophical than a devotional word, and corresponds everywhere with our own word Deity. Jehovah, on the other hand, is a devotional word rather than philosophical, and transforms the Deity from the abstract to the personal for man's sake. Whether this distinction was clearly understood by the patriarchs may remain doubtful. Probably it was not; an opinion which would throw considerable light on Ex. vi. 3.[2]

[1] In this judgment the Rev. J. Ayre concurs, as may be seen in his late edition of Horne's *Introduction to the Holy Scriptures*, vol. ii. pp. 587, 588.

[2] See the note on that text.

The question as to whether this book was penned at Mount Sinai or in the plain of Moab does not much matter. Waiving that point, therefore, we will at once proceed to an examination of it in the manner proposed.

Its chief teaching as a written revelation was on three points, viz.—on

I. Things Doctrinal.
II. Things Social.
III. Things Ecclesiastical.

I. What was taught Doctrinally.	Genesis.
Accurate notions of the origin of the universe, and the method of its creation [1]	i.
Accurate notions of the introduction of sin and the curse	iii. 1–13.
The personal agency of the Spirit of God [2] ...	i. 2; vi. 3.
The immortality of the soul, and its creation in the image of God [3]	i. 27.
That the institution of the Sabbath was coeval with creation	ii. 2, 3.
That polygamy was not according to the original institution of matrimony [4]	ii. 18–24.
That there was a mysterious plurality of persons in the one great Jehovah [5]	i. 26; iii. 22; xi. 7.

[1] Eusebius shows from Philo how this was intended to guard Israel against the heathen doctrine of the world's eternity.—*De Præp. Evang.* lib. viii. cap. v.

[2] Allix's *Judgment of the Jewish Church against Unitarians*, chap. x. p. 141.

[3] Eusebius shows that Plato gathered all his ideas of the immortality of the soul from this place.—*De Præp. Evang.* lib. xi. cap. xiv.

[4] This was the more important because Moses did not expressly forbid polygamy as a civil legislator. See Michaelis, *Commentaries on the Laws of Moses*, book iii. chap. v. art. 94.

[5] The modern Jews evidently feel the force of this. Maimonides tells us that "the common people should not read the history of creation, because it tends to give them heretical notions concerning the nature of God."—*More Nevochim*, pars ii. cap. xxix. p. 273.

	GENESIS.
The complete depravity of man through the fall of Adam	iii. 24 : vi. 5; viii. 21.
The doctrine of a future state of happiness for the righteous [1]	v. 22–24.
Justification before God through the obedience of faith. Confirmation of traditional hopes respecting the Messiah [2]	xv. 6. iii. 15; xii. 1–3.
The superintendence of the Church through the mediation of the Angel of Jehovah ...	xvi. 7–14; xxxii. 24–32; xxxi. 11–13; xlviii. 16.

II. What was taught respecting mankind Socially.

The Divine institution of matrimony	ii. 23, 24.
The origin of disease and social disorganisation ...	iii. 14–24.
Accurate notions respecting the flood	vi.–viii.
Promise that seed time and harvest should never fail again; sealed by the rainbow as a sign of the covenant	viii. 20–22; ix. 11–18.
Duty of punishing murder	ix. 5, 6.
The appointed destiny of the descendants of Noah's sons	ix. 25–27.
The origin of different nations	x.
The origin of different languages	xi. 5–9.
The danger of unholy confederacies	xi.

III. What was taught respecting things Ecclesiastical.

That the early Church had descended in the line of Seth and his posterity	v.
That it had then passed through Shem and his posterity [3]	xi. 10–26.

[1] See Michaelis, *Commentaries on the Laws of Moses*, book v. chap. iv. art. 272. It is the more important to notice this, because Moses did not teach it in the Law delivered at Mount Sinai; and also, because Bishop Warburton contended so strongly against it. See also Graves, *On the Pentateuch*, part iii. sect. 4.

[2] Dr. Allix shows this to have been the object of Moses in writing the Book of Genesis.—*Reflections on the Four last Books of Moses*, chap. ix.

[3] In the genealogy here given, it is to be observed that between

	GENESIS.
That the origin of the Church of Israel had been entirely of God's sovereign grace in the call of Abraham	xii. 1.
The covenant obligation of circumcision	xvii. 10–14.
That God's sovereignty had been exhibited in the deflection of the line of promise from Ishmael to Isaac, and from Esau to Jacob	xvii. 19, 20; xxv. 23.

All these were most important points of knowledge for the Israelites. It may be said they were already known by tradition; but tradition, let us recollect, had handed them down imperfectly. God, therefore, now reopened the whole line of leading events from the very beginning of time itself, in order that his Church might accurately understand its origin, and have all its traditional hopes respecting the Messiah confirmed by the unerring testimony of written inspiration. Hence, considered doctrinally, the knowledge conveyed by the publication of this book was extremely valuable. It placed beyond all doubt the complete alienation of mankind from God through sin. It lifted up the veil which sin had thrown down; and opened the eyes of Israel to see what the earth had been before the curse. Consequently, it was well calculated to animate their hopes respecting the restoration of the world to its primeval happiness by their promised Messiah; and in that respect to give greater distinctness and substantiality to their faith.

Moreover, it laid down a solid foundation for the mediatorial system of the Mosaic economy. Here they learned that all mankind were in a state of expatriation

Arphaxad and Salah, the Septuagint, and after it St. Luke, inserts the name of Cainan. This, if not an interpolation in the original text, may throw some light on the probability of a more extended chronology between Noah and Abraham than we have been hitherto in the habit of receiving—a probability which modern scientific discovery sanctions.

from their original dwelling-place, and that they were shut out from any re-entrance into it by impassable barriers: by which they saw at a glance how the curse of sin had rendered God unapproachable, except through the action of some propitiatory or mediatorial principle. In addition to this they gained authentic information upon the subject of God's nature. It may be said that they had already witnessed a display of all his leading attributes in their Exodus from Egypt. Yes; but here they learned deeper and more mysterious truths. They saw into his eternal self-existing, self-originating character. Job had stated these things incidentally; but here they beheld them laid down with all the clearness of an express and studied revelation. The history of creation was like a panoramic exhibition of them. Here also they penetrated into the mysterious counselling of God within himself, and gained some glimmering light of the doctrine of a plurality of persons in the Divine nature. This, again, was a confirmation of what Job had incidentally hinted. In chapter xxxv. 10, Job had spoken of the Creator in the plural number. Here, however, the Creator 'Elohim' was not written down silently in that form; but formally invested with the character of plurality by certain definite features which it was impossible to mistake (i. 26, iii. 22, xi. 7). The effect of these passages on the minds of the Israelites must have been very great. So striking are they that they might not unnaturally have had the effect of leading the mind of the readers away from the doctrine of the Divine unity. Indeed, it is not beyond the reach of probable conjecture that Deut. vi. 4 was added to the written book of revelation in order to correct any such misinterpretation. At any rate, it is clear that there was a depth of mystery in these expressions, which spoke of the doctrine of a plurality of persons in one Godhead. The

Hebrew doctors have even confessed this, and left us plain records of their perplexity. Even to this day they have been unable to discover the meaning of these mysterious words.[1]

There is another and very interesting view of the word Elohim propounded by Professor Max Müller in his Essay on Semitic Monotheism;[2] by which we are led to the view that, whereas this plural form of the word Eloah represented the Polytheistic principles of other nations, Abraham, by adopting it as the name of the one true God, restored to the world an age of Monotheism in a manner that was perfectly consistent with his predicted character as the Father of many nations. If this view be correct, the teaching it embodied must have been the more valuable to the Hebrew people on leaving the dark Polytheism of Egypt.

By this written revelation Moses also communicated an outline of belief respecting God's superintendence of his Church through the mediation of the Angel of his presence. We have seen already that Jacob most probably perceived this fact. Perhaps it would be only natural to suppose that the sight of Mount Sinai, and the revelation of the Lord at the bush, equally suggested something of the kind to the whole congregation of Israel. But however that may have been, here the truth was depicted in a clear and well-defined form. In listening to

[1] "Come and see the mystery of the word *Elohim*," says Rabbi Simeon Ben Jochai, in Zoar, upon the sixth section of Leviticus, "there are three degrees, and every degree by itself alone, and yet notwithstanding they are all one, and joined together in one, and are not divided one from another." Quoted by Ainsworth. This is most important testimony, as it comes from one whose writings form the foundation of the whole Cabalistic School of Jews. Its antiquity also renders it extremely interesting; the author having probably died A.D. 120.

[2] See *Chips from a German Workshop*, pp. 374, 375.

these words they could not but believe with Hagar, that in the person of this Angel there was an express manifestation of Jehovah.[1] They could not but perceive with Jacob, that he appeared in the form of man, and yet was invested with the attributes of God.[2] Combining these facts with the dealings of God towards Moses, and especially with his declaration on Sinai,—'Behold, I send an Angel before thee, to keep thee in the way. Beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions; for my name is in him'[3] —it seems beyond a doubt that they must have believed in Him as their appointed Mediator, Superintendent, and Redeemer. And this being so, we get the first clear indication of the doctrine of a Divine Messiah—a doctrine which we shall find to be opened more fully in the times of the prophets, and therefore only briefly notice here. Of course we cannot recognise it at this point as a positive and fully recorded revelation. There was, however, quite enough given to the Church to form a preparation for, and a prelude to, some higher manifestation of the truth afterwards.

We now pass on to the next revelation which is found in the sacred Scriptures, viz.—

THE BOOK OF DEUTERONOMY.

This was the last inspired writing which Moses left to Israel. Accordingly, we find in it more of a hortatory character than in any other. He speaks and writes, under the guidance of God, as one who was authorised to leave his people in full possession of Divine truth, and without excuse if they proved disobedient to it. For this

[1] Gen. xvi. 13. [2] Gen. xxxii. 24-32. [3] Ex. xxiii. 20, 21.

purpose, he recapitulates a considerable portion both of the moral, judicial, and ceremonial law. He adds certain new legal appointments bearing upon their approaching residence in the promised land. It is from this recapitulation of the law that the Septuagint translators named it 'Deuteronomy.'

The extreme importance of this Divine revelation to the Israelites consisted in its pointing them to the past, historically, and to the future, prophetically; thus comprehending within itself a variety of truths, drawn both from their former experience and their coming destiny. In this way, it addressed itself with wondrous adaptation to their peculiar position at the time in which it was delivered. They had only lately been rescued from national degradation, and preserved for forty years in a barren wilderness by a series of stupendous miracles; consequently it reminded them of their past and present mercies. Moreover, their hearts were beating high in the prospect of soon becoming a great and mighty nation; hence it encouraged them with many promises and warned them of many dangers, working with equal power both on their hopes and fears. They had before them a high and holy mission which required a correct appreciation of Divine truth and a clear insight into all their national obligations; hence it set forth many important doctrines and duties. On all these accounts we may well look upon the book as addressed to their national feelings, and as intended to prepare them for their conflict with, conquest over, and occupation of, the promised land of Canaan.

Consistently with these remarks, the general scope of its Divine teaching may be presented under the eight following heads:

I. New Legal Institutions.
II. Providential Dealings.
III. Prophetical Revelations.
IV. Doctrinal Truths.
V. Statement of National Duties.
VI. Incitement to National Watchfulness.
VII. Rehearsal of National Mercies.
VIII. Encouragement of National Hopes.

I. What was taught by New Legal Institutions.

	Deuteronomy.
That they were to bring all their sacrifices and offerings to the Tabernacle Altar; for the prevention of idolatry	xii. 4–28.
That they should give a second tithe of the land; every two years bringing it to Jerusalem for sacred feasting, and on the third spending it at home in acts of charity	xiv. 22–29; xxvi. 12–15.
That they should appoint judges or magistrates in every part of the land, for the administration of justice; difficult causes being referred to the decision of the Levites and the Judge [1] ...	xvi. 18, 19; xvii. 8–13.
That all their movements in war time should be so conducted as to encourage the army, and make its service easy and honourable ...	xx. 1–9; xxi. 10–14; xxiv. 5.
That murder needed expiation, even if the culprit never could be detected	xxi. 1–9.
That in case of polygamy, no favouritism or caprice should lead to the disinheriting of an elder son	xxi. 15–17.

[1] We must not forget the existence, also, of the general assembly of the congregation, gathered together by the blowing of the silver trumpets (Numb. x. 1–3). This was, in point of fact, the Hebrew Parliament. It was to this assembly that the daughters of Zelophehad appealed, when they claimed the right of female succession to their father's patrimony (see Numb. xxvii. 1–3, etc.). For an account of this, see Lowman, *On the Civil Covenant of the Hebrews*, chap. viii.

	DEUTERONOMY.
That their property should be placed hospitably at the disposal of poor travellers and neighbours	xxiii. 24, 25.
That they should observe the strictest justice and moderation in their treatment of criminals, and in the use of their cattle for agriculture, and in their commercial dealings with one another	xxv. 1–16.
That they should offer their first-fruits to God, as an acknowledgment of his goodness in their deliverance and preservation [1]	xxvi. 1–11.
II. What was taught by God's Providential Dealings with Israel.	
1. *By the repetition of the Law.*	
That all the commands of God should be impressed on their memories and hearts.	
2. *By the appointment of Joshua to take the lead of Israel*	xxxi. 1–9.
That a faithful man should be rewarded and exalted.	
3. *By putting the Book of the Law in the side of the ark*	xxxi. 25–28.
That it was their duty to guard the Scriptures with most sacred care.	
4. *By not allowing Moses to enter the promised land*	xxxii. 48–52.
That he was not a perfect Mediator.[2]	
5. *By permitting him to view it before he died*	xxxiv. 1–4.
That the Church should look forward to her future inheritance by faith.	
III. What was taught by Prophetical Revelations.	
That their descendants should fall into idolatry ...	iv. 25; xxxi. 16, 20, 29.

[1] The amount of these first-fruits does not appear to have been stated, further than by the mention of a basket full. It was therefore a small offering, but a yearly one.

[2] Bp. Patrick on verse 52.

	DEUTERONOMY.
That they should afterwards be besieged by a mighty nation—be led into miserable captivity, and scattered through the world	iv. 26–28; xxviii. 49–68.
That on their repentance they should be restored	iv. 29–32; xxx. 1–11.
That their descendants would desire a king like the surrounding nations	xvii. 14–20.
That God would supply the place of Moses by a glorious prophet; *i. e.* either by a succession of prophets,[1] or by some single prophet, such as Joshua,[2] or Jeremiah, or by the Messiah[3] ...	xviii. 15–20.
That Israel should be provoked to anger by some Gentile nation or nations[4]	xxxii. 21.
Predictions concerning the twelve tribes ...	xxxiii.

IV. What was taught as Doctrinal Truth.

All the leading attributes of God were clearly taught. I shall, however, mention only three, as the others had been so often revealed before—	
God's unity	iv. 35, 39; vi. 4; xxxii. 39.
His eternity	xxxiii. 27.
His jealousy of his own honour	iv. 24; vi. 15; xxxii. 21, 26, 27.
The universality of God's dominion[5]	x. 14.
That the keeping of God's commandments was the highest wisdom[6]	iv. 6; x. 13.

[1] This is the general opinion of the modern Jews on this passage.

[2] This is the opinion of several Rabbinical writers, but contradicted by Deut. xxxiv. 10.

[3] So the ancient Jews understood it. See an interesting discussion on this passage in Bp. Newton, *On the Prophecies;* also in Dr. Jackson's *Works*, vol. i. p. 505, folio edition of 1673; also in Hengstenberg's *Christology*, in loco.

[4] The Jews interpret this of the Chaldeans.

[5] Bp. Pearson, *On the Creed*, art. i.

[6] Eusebius shows how superior this moral philosophy of the Hebrews was to that of the heathen.—*De Præp. Evang.* lib. xi. cap. ii.

	DEUTERONOMY.
That the election of Israel to be God's people was of free grace, and not for their numbers or righteousness	vii. 6–8; x. 15; ix. 4–6.
That God desired his people's salvation ...	xxxii. 29.
That providential chastenings were a blessing ...	viii. 2–5.
That spiritual and temporal life must be drawn from God	viii. 3; xxx. 5, 6.
That what was revealed plainly should be studied, but that what was unrevealed should not be curiously pried into	xxix. 29.
That the poor should never cease	xv. 11.
That the heart needed spiritual circumcision.[1] ...	x. 16; xxx. 6.
That the end of the whole Law was to inculcate reverence and love towards God[2]	vi. 5; x. 12–16.
That sin was the only obstacle to national happiness	xxxii. 29, 30.
That a nation's responsibility was increased by its knowledge	xi. 2–9; iv. 6–9.
That man was under responsibility for the reception or rejection of truth	xxx. 10–20.
That the Church was kept by God	i. 31; xxxii. 10; xxxiii. 3.
That God was surrounded by myriads of angels[3]	xxxiii. 2.
That the revelations of God carried with them either a blessing or a curse	xi. 26–29.
That the righteous dead joined their forefathers in a state of living union[4]	xxxii. 50.
That the strength of God's people should be equal to their day	xxxiii. 25.
That they were called to be a holy and peculiar people	vii. 6; x. 12, 13; xiv. 2.

[1] Maimonides interprets this of the putting away all uncleanness from the life.—*More Nevochim*, pars iii. cap. xxxiii. p. 473.

[2] Spencer, *De Legibus Hebræorum*, lib. i. cap. x. sect. 1.

[3] This use of the word "saints" for angels is not unfrequent in the Old Testament. See the Septuagint version of Job v. 1. So also the Jerusalem Targum on this present passage.

[4] Compare Gen. xxxv. 29. See Heringa, in his *Strictures* on part ii. chap. ii. sect. 3, and of sect. 156, of Seiler's *Biblical Hermeneutics*.

V. What was taughtrespecting National Duties.

	DEUTERONOMY.
To take possession of the promised land ...	i. 8, 21.
To preserve entire and uncorrupted the whole law	iv. 14, 26; xii. 32.
To maintain strict obedience to the law ...	iv. 5, 6; v. 1, 32, 33; vi. 17; vii. 11; viii. 6.
To instruct the rising generation in the law ...	vi. 17–25; iv. 9, 10; xi. 18–21.
To abstain from the idolatry of, and connection with, the heathen nations	iv. 15–19; vii. 2–4.
To destroy utterly the conquered nations, Amalek in particular,[1] and their idols	xxv. 17–19.
To exercise hospitality and kindness[2]	x. 19; xv. 7–15; xxiii. 7; xxiv. 19.
To conduct all public worship in one chosen place	xii. 4–14.
To destroy without mercy every person or city apostatising to idolatry	xiii.
To keep the three great national feasts annually, and to present each time a national offering to God	xvi. 16, 17.
To institute a system of national magistracy[3] ...	xvi. 18; xvii. 8–13.
The duty of a king presented for future national use	xvii. 14–20.
To offer peace to every city before they attacked it, except the cities of the Canaanites[4] ...	xx. 10–18.
To rejoice nationally on passing the Jordan ...	xxvi. 1–11.
To recite the blessings on Mount Gerizim, and the	

[1] This extermination was not cruelty, but a just exercise of God's judgments against the wicked.—Bp. Warburton's *Divine Legation of Moses*, book iv. sect. 6, p. 566.

[2] *Book of Homilies*, sermon for Rogation Week, p. 444.

[3] The Biblical student will find this largely discussed by Selden, *De Synedriis*.

[4] Some think that this command of first offering peace extended even to the Canaanites. So did Shuckford, *Connection of Sacred and Profane Hist.* book xii. So did Maimonides. But we certainly have no evidence that Joshua acted in this manner.

DEUTERONOMY.

curses on Mount Ebal, in the presence of all the people ... ... xxvii. 11–13.
To read the law once every seven years before the whole people ... ... xxxi. 9–14.

VI. What was taught by their need of National Watchfulness.

The danger of idolatry ... ... xi. 16, 17; xii. 29–32.
The danger of prosperity ... ... viii. 11–20.
The danger of self-righteousness ... ... ix. 4, 5.
The danger of judging by sight instead of by faith vii. 17–21; xx. 3, 4.
The danger of all disobedience to God ... ... xxviii. 15–68.
The danger of selfishness in particular ... xv. 7–12.
The danger of cruelty ... ... xx. 10–15.

VII. What was taught by the commemoration here made of their National Mercies.

The blessedness of that clear demonstration which they had had of the Divine majesty[1] ... iv. 32, 33.
God's distinguishing grace toward them ... iv. 7, 8; vii. 7; xiv. 2; xxxii. 7–14.
God's forbearance during their rebellions ... ix.; xi. 1–13.
God's omnipotent preservation of their numbers in the wilderness ... ... i. 10; x. 22; see also ii., iii.

VIII. What was revealed to encourage their National Hopes.

That they should have an entrance into Canaan under Joshua, and that it should be a rich land i. 35–39; iii. 28; viii. 7–9; xi. 10–12; xxxi. 7, 8.
That their enemies should be all subdued before them ... ... ii. 25; vii. 20–24; ix. 3; xi. 23–25; xxxii. 39–43;[2] xxxiii. 27–29.

[1] Witsius, *On the Covenants*, book iv. chap. xi. sect. 13.

[2] These verses are Messianic, and occupy the same ground as the writings of the Prophets did afterwards. It is observable that the LXX. version inserts in ver. 43 a sentence which is quoted verbatim by St. Paul in Heb. i. 6.

	DEUTERONOMY.
That they should enjoy temporal prosperity if obedient	vi. 3; vii. 12–15; xi. 12–16; xxviii. 1–14.
That they should be God's holy and covenant people, separate from all other nations [1] ...	vii. 6; xiv. 2.

We are now in a position to review the general development of Divine revelation during this important epoch.

With reference to the knowledge of the Messiah, much new matter had been added. Jacob had prophesied of his gathering all nations around him.[2] Balaam had set him forth in the light of an all conquering king, destined to rule over the whole posterity of Seth, though not to appear for a long time to come.[3] Moses had further announced him in the character of a new prophet or lawgiver.[4] Thus, the Messiah's portraiture was drawn with a clearer outline than before.[5] A spiritual mind taught by these things might now see that the hope of Israel was a distant one;[6] and that the nation had much to do and suffer, before it could rejoice in its long-expected consolation. And this was confirmed by the very character of the whole legal ritual; for the elaborate machinery of such a dispensation must have suggested that it was

[1] Seiler, in his *Biblical Hermeneutics*, part ii. chap. ii. sect. 5, and sect. 199, shows how this national feeling increased in succeeding generations.

[2] Gen. xlix. 10.

[3] Numb. xxiv. 17.

[4] Deut. xviii. 15–20.

[5] Bishop Horsley draws from the Pentateuch the same amount of knowledge respecting the Messiah, as given in the preceding pages.—*Sermons* xxv. and xxvi.

[6] It might have seemed at first as though the prophecy in Gen. xlviii. 10 had predicted this; but not necessarily, because no time had been announced by Jacob respecting the period of Judah's sceptral supremacy.

intended to endure for a long season. Whether the more spiritually-minded among them expected it to give way at the Messiah's appearing is uncertain. In part, perhaps, they might; as it seemed inconsistent with his promised victory over the curse of sin. But even on this point they could have had no accurate notions; inasmuch as neither the method of this victory, nor the length of time it would take to accomplish, had been revealed. No ground had been given to justify them as yet in any positive expectation of the repeal of the Mosaic law. True, they had just been taught to look on the Messiah as another prophet or lawgiver like Moses; but they could scarcely have discovered in that bare idea any distinct prophetic abolition of the Mosaic covenant. Subsequent revelations, as we shall see in due time, disclosed this fact; but at present the Spirit of God very wisely withheld the information, lest the Mosaic republic should be brought into popular contempt.[1] At this period of its history, the national hopes were therefore chiefly founded on the kingly character of the Messiah; his prophetical office being merely drawn in the faintest outline; while his priestly office was not even the subject of a single distinct statement, still less his character as a sacrificial victim. There is great beauty in all this. It teaches us the peculiar adaptation of God's progressive revelations to the state of the Church when they were delivered. For now the hope of their Messiah, as King, proved of all hopes the most acceptable. It exactly harmonized with their national character. Whereas, they had not as yet been nationally prepared by God's providential dealings to embrace, with equal favour, the hope of their Messiah as a prophet or a priest.

[1] See a sermon of Bp. Warburton's, *On the Character and Office of the Messiah*, vol. v. p. 57, edit. 1788.

Next to an enlarged hope of the Messiah, we may notice in this period an increased revelation of the glory of the Divine attributes. Where, for instance, had the majesty of Jehovah ever before been displayed as on Mount Sinai? Or, when had so clear an irradiation of his holiness ever been given to the world as by the whole moral law? Or, when had his sovereignty ever been so largely set forth as here? The Book of Exodus was like a hymn of praise sung by a rescued Church to celebrate the sovereignty of God over his enemies. The Book of Deuteronomy was like another hymn of praise to commemorate his sovereignty over his own people; abounding as it does in passages which dilate on his grace and acknowledge his electing love. Here too we have a noble commemoration of all his varied attributes in the chronicle of the world's creation. Renewed glimpses are given us of the plurality of Divine persons in the Godhead,[1] while the doctrine of the Divine unity is laid down with dogmatic accuracy. In short, here is everything calculated to raise the mind of Israel from surrounding idolatry, and fix it on the glories of Jehovah, their invisible King.

Next to this, in the present period, we may notice the enlarged revelation of man's fallen character. Proofs of this had been given already in the previous epochs. But nothing so complete and elaborate had been produced as here. The whole law of Moses was a written judgment against the fallen condition of man. The moral law showed his need of learning the first elements of a godly life. The judicial law proved that he could not, even then, be kept under restraint without some system of temporal rewards and punishments. The ceremonial law further

[1] See this whole question largely discussed in Allix's *Judgment of the Jewish Church against the Unitarians*, chap. ix.

exhibited his aggravated state of disobedience, by showing that even his escape from legal penalties availed nothing without constant purification and pardon. In this respect the Book of Leviticus may be pre-eminently called a commentary on the corruption of the human heart. All its ritual tended to display man's infinite distance from God, and his need of priestly mediation in approaching him.

This brings me to speak of another peculiar feature of the period, viz. the establishment of a regular system of mediatorial Church government. The first glimpses of man's necessity for a mediator with God had been given to the early patriarchs, as in the case of Jacob (Gen. xxxii. 24–32; xlviii. 16). It was announced also as the inward prompting of man's own heart, by the lips of pious Job.[1] Hence a strong platform was laid down, if I may so speak, for the introduction of the Mosaic dispensation; which, while it tended to separate God and sinful man by as wide an interval as possible, brought them together only through a mediator. Moses himself was a constant advocate with Jehovah in behalf of his rebellious people. And what Moses was personally in their history, Aaron and his sons were in their worship. No Israelite could sacrifice to God without the intervention of a mediating priesthood. No one could enter into the Holy Place except representatively by the high priest. Every night and morning the prayers of the whole congregation were thus presented to God on the altar of sweet incense. Once in the year perfect access was thus gained to the mercy-seat. In short, no blessing could be obtained in religious worship without some form of mediation; Aaron representing

[1] Job ix. 30–35. Jeremy Taylor remarks this, in an earlier period, from Gen. xx. 7. See one of his Sermons, *On the Condition of Prevailing Prayer.*

the people before Jehovah in the tabernacle just as Moses did in the camp. It seems very probable that the more spiritually taught Israelites might have discerned some glimmering representation in all this of the mediatorial and priestly character of their Messiah, to say nothing of their distant perception of his Divinity. Looking upon him as a deliverer from the curse of sin, and as the great restorer of mankind to their original communion with God, it was only natural that from the nature of their communion with him at this time they should have expected something similar, yet far grander afterwards. And if so, the effect of this thought must have been materially increased when they contemplated those mysterious and inexplicable parts of the ceremonial law, which seemed by their very obscurity to intimate that some fuller and clearer revelation remained to be developed in future ages.[1] But whether they saw this or not, it is evident that the formation of a mediatorial system of Church government was admirably adapted to teach Israel her real position before God, and to prepare the way for subsequent enlargements of the Divine covenant.

Among all these features of the present epoch, however, we must not omit to notice the gradual formation of their national character under the government of a perfect theocracy. The object of their election had been to carry out the Divine promises originally made to the patriarchs. Hence, it became necessary that they should be first redeemed from slavery, and familiarized with exhibitions of the Divine power and glory. By these means they were better prepared to receive the contents of the law, and yield obedience to all its burdensome require-

[1] See one of Barrow's Sermons, *On the Imperfection of the Jewish Religion.*

ments.[1] And as they were thus prepared to receive it, so they were equally disciplined to retain it. For the sanctions of the law, both in the way of reward and punishment, coming so immediately as they did from the hand of Jehovah their invisible King, every exhibition of his majesty tended to confirm their hopes and fears, and keep them in subjection to his dominion. This was strengthened by the very fact of their theocratical form of government. It was one of the chief arguments of the Book of Deuteronomy, that they should obey the Lord, and keep his law, and perpetuate Divine truth, because he had never dealt so with any other nation. Hence, he laid down their national election as the foundation of their national duties. And in this way he gradually disciplined them, both providentially, doctrinally, and ecclesiastically, for their grand career as a nation.

But not to leave them with any possibility of excuse for rebellion, God ordained another peculiar feature in this epoch, viz. an enlarged amount of prophetic inspiration. The preceding pages have taught us what prophecies were most remarkable. One peculiarity, however, ran through them all, viz. their announcement of future glory and misery. A combination so singular must have acted strangely on their minds. The object, doubtless, was to inspire them with hope and at the same time check their self-confidence. The latter was especially the case in that celebrated passage, Deut. xxxii. 21, which St Paul quotes as prophetic of the spiritual calling of the Gentiles. On that development of Divine truth we have nothing to say at present. For though Israel must have foreseen the Gentile world brought to the

[1] That the ceremonial law was burdensome to the Israelites is shown at large by Spencer, *De Legibus Hebræorum*, lib. i. cap. xiv.

knowledge of Jehovah by virtue of the promises made to Abraham and Jacob, yet there was no prediction in these promises of any loss to their own national character, but rather an exaltation of it. It was, therefore, only natural that they should view this prophecy in a temporal rather than a spiritual sense. And so I judge they did; until a fuller measure of the Spirit in the prophetic age unlocked something of its hidden meaning.

FIFTH PERIOD.

FROM THE ENTRANCE OF THE PROMISED LAND, B.C. 1451, TO THE COMMENCEMENT OF THE MONARCHY, B.C. 1095.

THIS EPOCH EXTENDS OVER A PERIOD OF 356 YEARS. IT IS CONTAINED IN THE BOOKS OF JOSHUA, JUDGES, RUTH, AND 1 SAMUEL (i.–xii.).

In entering upon the inquiry before us, it may be well to observe that the whole of this period is marked by one prevailing feature, viz. the government of Israel under a pure and perfect theocracy. Not that in the following epoch God summarily gave up the theocratic form of government,[1] or that he allowed it gradually to decline and waste away, as some have supposed;[2] but that throughout this period it was exercised in its most sovereign form, and preserved intact from the least interference. Respecting its nature we shall see more as we proceed.

Let us at once commence with

[1] See Jahn's *Hebrew Commonwealth*, book iv. sect. 25. Michaelis, in his *Commentaries*, however, refuses to acknowledge the theocracy after the monarchy had commenced, book ii. chap. iv. art. 35.

[2] Spencer, *De Legibus Hebræorum*, lib. i. cap. iv. p. 239. This opinion of Spencer's is contended against, and I think successfully, by Bp. Warburton, *Div. Legat. of Moses*, book v. sect. 3.

THE BOOK OF JOSHUA.

We are so accustomed to speak of Joshua as leading Israel into the promised land, meaning thereby the land on the west of the river Jordan, that we are sometimes in danger of forgetting how much had been previously conquered on its eastern side, even during the lifetime of Moses. The Book of Numbers, from which we have already passed, tells us of victories gained over Sihon king of Heshbon,[1] and Og, king of Bashan, the glory of which survived the lapse of centuries, and supplied a theme even for the inspired pen of David.[2] Nor should we forget the conquest of Midian under the priest warrior Phinehas, whose zeal for the Lord (Numb. xxv. 13), and whose patriotic bravery, equally supplied a theme of song for David's pen.[3] But while these territories formed part of the promised inheritance, and were, in beauty and richness of culture, superior to what remained, the western portion of the land, which is now regarded as Palestine proper, formed the largest and most important part of that inheritance. Accordingly a new leader was raised up for the special prosecution of this work, a leader whose history and triumphs are recorded in the book which bears his name.

It seems highly probable from internal evidence that it was written in continuation of the two last chapters of Deuteronomy, by Joshua himself.[4] It records the war of Israel with the idolatrous nations of Canaan, during a

[1] Note the war song of Israel in commemoration of this victory in Numb. xxi. 27–29; and repeated in Jer. xlviii: 45, 46.

[2] See Ps. cxxxvi. 18–20.

[3] See Ps. cvi. 30, 31.

[4] This is the opinion of the Talmud. See Bp. Gray's *Key to the Old Testament.* Also Shuckford's *Connection of Sacred and Profane History*, book xii. latter part of it.

period of about seventeen years.[1] Its contents may be divided into three parts, viz. events before the war, those during the war, and those after the war. The first of these is comprised in the first five chapters; the second part is included in the following seven chapters, ending with the twelfth; the third embraces the remainder of the book.

With regard to the general scope of Divine teaching in this book, I think it will be best brought out by viewing it under the five following heads:

I. Providential Dealings.
II. Minor Events of History.
III. Religious Observances.
IV. Covenant Promises.
V. Doctrines.

I. Truths taught by God's Providential Dealings.

1. *By Israel's possession of Canaan.*
That God would reward his own people.

JOSHUA.

2. *By the two tribes and a half being called to join their brethren in the conquest of Canaan* ... ... i. 12–16.
That the whole Church should be united against its common enemy.

3. *By his giving faith to Rahab and sparing her* ii. 8–15; vi. 17.
That God had all hearts under his control, and had a right to show special grace to an idolater when he chose.

4. *By the settlement of Caleb*[2] ... ... xiv. 14; xv. 13.
That Gentile extraction was no impediment to an independent inheritance in Canaan.

[1] Bp. Patrick says twenty-seven.

[2] Some persons think Caleb to have been an Edomite, giving for it the following reasons:—(1) His father was a Kenezite. Comp. Gen.

	JOSHUA.
5. *By the passage of the ark over Jordan without any armed band to protect it* ...	iii.
That Israel should look for victory to the aid of the Divine favour.	
6. *By ordering twelve stones of memorial to be placed on the banks of Jordan* ...	iv. 1–8, 20–24.
That national gratitude should be expressed for national mercies; also that care should be taken to perpetuate a remembrance of those mercies among our posterity.[1]	
7. *By the ceasing of Manna*	v. 10–12.
That God never works miracles when they are not necessary.[2]	
8. *By the falling of Jericho after its being compassed in the manner appointed.*	
Also by the preservation of Rahab ...	vi. 17, 22–25.
The necessity and power of faith in God's word.	
9. *By the total destruction of Jericho, Ai, and other places*	vi., viii., and xi.
By the defeat of Israel at Ai, on account of Achan's appropriation of spoil.	
Also by the punishment of Achan ...	vii. 24–26.
By the punishment of the Gibeonites[3] ...	ix.
By allowing the Sun and Moon to stand still while his enemies were slain ...	x. 13.

xxxvi. 11. (2) He had a son named Elah. Comp. Gen. xxxvi. 41. (3) His inheritance in Judah is marked as a peculiar favour. See Jos. xiv. 14; xv. 13.

[1] Ostervald's *Arguments*, vol. i. p. 202.

[2] Jenkins, *On the Reasonableness of the Christian Religion*, vol. ii. chap. xxxi. p. 478.

[3] This punishment of the Gibeonites, by which they were compelled to be hewers of wood and drawers of water, seems to have been limited chiefly to the services of the tabernacle. The number of such servants was probably increased by David, when the Nethinims came into use as a general name for these inferior servants of the temple. See Ezra viii. 20.

That God hated all sin, whether of open idolatry or secret insincerity. JOSHUA.

10. *By the detection of Achan* ... . vii. 10–16.

That it was impossible to hide anything from God.

11. *By the defeat at Ai* ... ... vii. 1–5.

Man's helplessness when left for a moment to himself; also, that the sins of individuals might be visited on a whole nation.

12. *By the Gibeonites being made hewers of wood, &c.* ... ... ix. 27.

The impolicy of deceit.

13. *By dividing the tribes by lot* ... ... xiii.–xx.

That everything should be done under God's supreme guidance.

14. *By the appearance of the Captain of the Lord's Host to Joshua* ... ... v. 14, 15.

That God would still continue to manifest a superintending care for his Church through the intervention of his promised Angel.

II. TRUTHS DEVELOPED IN MINOR EVENTS OF HISTORY.

The duty of obeying God's appointed ministers ... i. 16–18.

The duty of bringing our troubles before God in prayer ... ... vii. 6–10.

The danger of covetousness ... ... vii. 19–22.

The duty of respecting oaths ... ... ix. 16–21.

The advantage of serving God with a whole heart xiv. 14.

The duty of being jealous for God's glory ... xxii. 16–21.

Also, the danger of rashly judging our brethren.[1]

The duty of making a decided stand on the Lord's side ... ... ∴ xxiv.

The blessedness of commemorating God's mercies[2] xxiv. 1–13.

That it was the duty of every ruler in Israel to make the people pledge themselves against idolatry[3] ... ... xxiv. 1–26.

[1] Ostervald's *Arguments*, vol. i. p. 215.

[2] Maimonides, *More Nevochim*, pars iii. cap. xxix. p. 424.

[3] See some interesting remarks on this passage in Bp. Warburton's *Divine Legation of Moses*, book v. sect. 2.

III. Truths taught by the Religious Observances recorded in this book.

JOSHUA.

1. *By the observance of circumcision* ... v. 2–10.

That when any just cause might prevent their obedience to a Divine institution, they should take the first opportunity of observing it after the cause was removed.[1]

2. *By the observances of the Passover, and by Joshua's sacrifices after the destruction of Ai* .. .. v. 10; viii. 31.

That neither duties nor dangers, however pressing, ought to keep us from appointed ordinances; also the propriety of thanksgiving for past mercies in anticipation of greater ones.

3. *By Joshua writing the law upon stones and reading it to the whole congregation of Israel* ... ... viii. 32-35.

The duty of making the whole nation, young and old, fully understand God's word.

4. *By setting up the Tabernacle in Shiloh, which was a central spot in Canaan* ... xviii. 1.
Also by the appointment of the Cities of Refuge, three on each side of Jordan ... xx.

That the blessings of religious privileges ought to be granted to the nation without respect of persons.

IV. Truths delivered in Covenant Promises.

That Israel should enter Canaan ... ... i. 3, 4.
That God would never forsake them ... ... i. 5, 6.
That prosperity should follow them while they honoured God's law ... ... i. 8.
That God would honour his chosen ministers ... iii. 7.

[1] There seems to have been no blame attached to Moses for not having enforced the observation of circumcision in the wilderness. It was a necessary consequence of their constant movement. See Bp. Patrick, *On Joshua*, v. 6.

	JOSHUA.
That the remaining nations should be driven out after Joshua's death	xxiii. 5, 10.

V. TRUTH DELIVERED AS DOCTRINE.

That the most infallible certainty of success could not release them from the necessity of exertion[1]	i. 5, 7.
That the written word of God should be studied and obeyed	i. 7, 8; xxiii. 6.
That God's perpetual presence should be with his people	i. 9.
That personal sanctification was necessary to the right performance of duty	iii. 5.
That the Omnipotence of God should inspire fear	iv. 24.
That reverence should be paid to what is holy ...	v. 15.
That the Lord was the only giver of victory ...	vi. 16; viii. 7.
That confession of sin glorified God	vii. 19.
That God often hardened the hearts of impenitent sinners	xi. 20.
That preservation of life was from God alone ...	xiv. 10.
The faithfulness of God	xxi. 45; xxiii. 14–16.
The necessity of earnestness in religion ...	xxii. 5; xxiii. 11.

The rapid succession of military movements which occupies the narrative of this book necessarily limits us in the development of Divine revelation during the life of Joshua. Sacred as all the historical books of the Old Testament are, this and the Book of Judges form, perhaps, the two which are least imbued with new manifestations of Divine truth.[2] But however small the glimmerings of light which may have come before the Church from time to time in connection with different doctrines, it is extremely interesting to mark them, because it is

[1] This is noted by Bp. Jeremy Taylor, in his Introduction to the second part of his *Dissuasive from Popery*.

[2] For some interesting and valuable remarks on the intermission of Divine teaching between the settlement in Canaan and the time of Samuel, see Davison, *On Prophecy*, discourse v.

only by the union of all their varied testimonies to truth that we shall be enabled at length to sum up the argument, and show how such doctrines may be proved by the whole analogy of faith.

This remark applies to the subject of Joshua's interview with the Captain of the Lord's Host; in which Joshua must have seen another proof that the mysterious Angel of God's presence was continually mediating in behalf of the Church as its appointed Redeemer. In itself the circumstance was not perhaps enough to account for this conclusion; but, connected with the previous intimations of it given to Jacob and Moses, it was both natural and necessary. If so, who does not see that it threw a fresh ray of light upon the Divinity of the promised Messiah? It was not till the very latest period at which we shall arrive (Mal. iii. 1) that the doctrine of the Angel of the Lord was positively brought into relationship with the Messiah. But here are the germs of a living connection between them; and therefore it is our duty to cultivate them with care and with love.[1]

It will be observed that many of the doctrinal truths developed in this book have appeared before. Such was the wisdom of God in dealing with his Church during every fresh stage of its history. Each generation needed confirmation in the truth. Nor would he have ceased to do so even yet, had he not in infinite love summed up a course of revelations during four thousand years, and given them all together for our use in one written volume. It was for this object that Joshua showed the same zeal as Moses in commanding the people to perpetuate the Book of the Law. It was now a sacred deposit

[1] See Hengstenberg's *Christology*.

in Israel, to be esteemed more precious than silver and gold. David enlarged much on this in a later age. But not to anticipate future inspiration, we have quite sufficient here to assure us how deeply every pious Israelite felt his responsibility in preserving God's written word.[1]

The preservation of Rahab was a most startling proof to the Israelites of God's sovereignty and supremacy over all flesh. It taught them that while they were themselves his own peculiar people, yet God's grace could act perfectly and independently. Hence, it was calculated to open their eyes to the universal power of justifying faith; and to make the more spiritual among them long for that happy time when all the Gentile nations of the earth should be blessed in their father Abraham. Here was one of the first and plainest glimmerings of the future enlargement of God's mercy to the whole believing world, the possible case of Caleb (see note on page 114) being excepted; unnoticed, perhaps, at the time, but awaiting a gradual expansion into one of the most glorious truths of Divine revelation.[2]

With reference to God's government of his Church during this important period, little need be said. It was the simplest and purest exhibition of theocracy possible. Israel dared not to take a step without a command from Joshua. Neither dare Joshua enter on a project without some inspiration from God. Once, at Ai, the people presumed to act independently, but they were taught their folly by instant confusion and defeat. On the other hand,

[1] This is an important point to notice against the Romanists, especially against Bellarmine in his Disputation, *De Verbo Dei*, lib. iv. p. 208, fol. edit. of 1590.

[2] The Babylonian Gemara has a tradition that eight prophets sprang from Rahab. See Lord Arthur Hervey, *On the Genealogies*, p. 66.

whenever they were obedient, God's unseen arm directed their every movement, and gave success to their every adventure. Thus he ruled over them as their God and King. Each battle was fought under his superintendence. Each tribe received its fixed and permanent location under his own special providence.

We must not suppose, however, that the tribes were forbidden the enjoyment of independent action.[1] It would appear that every tribe had a chief[2] who presided over its own affairs. In the time of the Judges we find this institution in a state of great disorganization: but the working of it in better times was good, and quite in accordance with the true spirit of the theocracy.

By these means, the whole nation became gradually invested with the possession of their long-expected Canaan. True, there were some idolatrous nations left in order to serve as checks to their self-indulgence, as tests of their obedience, and as instruments in the hand of God for their chastening. But no further. The land was sufficiently cleared[3] for its division among all the tribes of Israel. Everything was put in order for their future destiny. They had been all introduced into covenant with God by circumcision, gifted with every temporal blessing, settled in their religious ordinances, and instructed in all their national duties. It was impossible for God to have placed them in a more favourable position

[1] See Joshua xxiii. 1–3; xxiv. 1.

[2] Josh. xiv. These heads were called the chiefs of the tribe, or the heads of thousands; and under them were the princes of families, or heads of hundreds. They led forth the troops in time of war, and administered justice in all ordinary cases. See Lowman, as above, chap. v.

[3] For a vindication of this extermination of the Canaanites, see Lowman, *On the Civil Government of the Hebrews*, chap. xii. pp. 225–229. Also Jenkins, *On the Reasonableness of the Christian Religion*, vol. ii. chap. xvii. p. 332.

than this. Let us see how they availed themselves of it.

For which purpose let us pass on to—

THE BOOK OF JUDGES.[1]

A modern writer, in describing this period of the history of Israel, observes, that even when the conquest of Palestine was over, "the upheavings of the conquered population still continued. The ancient inhabitants still retained their hold on large tracts, or on important positions throughout the country. Against these enemies, both from without and from within, but chiefly from within, a constant struggle had to be maintained. Nearly the whole of the sea-coast, all the strongholds in the rich plain of Esdraelon, and in the heart of the country the invincible fortress of Jebus, were still in the hands of the unbelievers. Every one of these spots was a focus of disaffection, a bone of contention, a natural field of battle."[2] This state of things, however true, was both unnecessary and indefensible. For it is alleged against the nation, in the first chapter of this book, that the tribes had failed in their duty by not completing their conquest more thoroughly (ver. 27–36). Whether the failure arose from indecision, or from covetousness, we can scarcely tell; probably from the latter, for the same verses inform us that the remnants, thus wilfully spared, were made "tributaries" to Israel. But whatever the cause, its consequences were fraught with perpetual trouble to the newly-planted nation.

This was a most important part of Israel's history.

[1] The Hebrew word translated Judges, "Shofetim," is the same as we find in the "Suffetes" of the Carthaginian rulers at the time of the Punic Wars. This title, therefore, seems to have been drawn from Phœnician or Canaanitish sources. See Stanley, *Lectures on the Jewish Church.*

[2] Idem.

In some respects, indeed, it is one of the most singular in the whole Bible; exhibiting the character of the Israelites as hopelessly fickle and degenerate—and that, too, under a system of Divine government, unparalleled in any subsequent age of their national history. In fact, it is a chronicle of extraordinary providences, which could only have been reasonably administered upon the principle of a pure and perfect theocracy. Of this I shall speak more in a short time. At present, let it suffice to observe, that the object of this book is not so much to exhibit a perfect history of the period, as to record a series of violent diseases and correspondingly violent remedies.

How long this state of things lasted it is almost impossible to say; for there is no part of the ordinary chronology of the Bible more indeterminate. We read, for instance, in 1 Kings vi. 1, that 480 years elapsed between the Exodus from Egypt and the beginning of Solomon's reign. Yet it is said in Acts xiii. 20, 21, that the period of the Judges continued for 450 years—giving only 30 years to cover the journeyings of Moses in the wilderness, the conquest of Canaan by Joshua, and the two reigns of Saul and David. It is obvious, therefore, that one or other of these passages must contain some textual error; a circumstance not without parallel in some of the numerical statements of the Old Testament.[1] Another inexplicable statement is found in Judges xi. 25, 26, to the effect that Israel dwelt on the eastern banks of Jordan toward Heshbon, Aroer, and Arnon, for the space of 300 years; a passage which equally requires some textual emendation in the original Hebrew.

By the dates given in the English version from Archbishop Usher, this book includes 305 years—*i. e.* about

[1] See note to 1 Sam. vi. 20, on p. 140.

nine or ten generations. Yet, according to Ruth iv. 18–22, there is a genealogy (repeated too by St. Matthew and St. Luke) which tells us that the entire period between Nahshon—the prince of Judah at the time of the Exodus—and the birth of David, there only intervened *five* generations.

In the midst of these difficulties, it is helpful to recollect that many of the events under the Judges, as given in Scripture, overlap each other, and were probably happening at the same time in different parts of the land. But where there is so much that is obscure and indeterminate, it seems impossible to speak with confidence, either in one way or another.

There seems little reason for doubting that Samuel was the author of this book.[1] When it was written, however, is not so plain. I am inclined to think, although I put forward the opinion with great diffidence, that it was about the time mentioned in 1 Sam. iii. 21, when he had been established in Shiloh as a prophet of the Lord. Nothing could have been a more appropriate introduction to the prophetic office than his thus continuing the inspired history of the Church from the time of Joshua's death. If so, it must have afforded the people a practical proof of his mission among them, and have contributed greatly to the testimony which is given of him in the twentieth verse of chap. iii. Assuming this, therefore, I shall consider the events recorded in this book, not so much in their relationship to one another chronologically, as exhibiting a panoramic view of the past history of Israel, published under Divine direction, for the benefit of the Church at the time in which it was delivered.

We may divide it into three parts; the first compris-

[1] Such is the opinion delivered by the Talmudical Doctors. See Bp. Gray, *On Judges*. Also Bp. Patrick.

ing all those events which happened *before* the government by Judges (i.–iii. 8); the second, all events *during* the time of the Judges (iii. 8–17); and the third, recording a series of separate events placed altogether out of chronological order (xvii.–xxi.).[1]

In endeavouring to exhibit the development of Divine teaching during the time of the Judges, we must bear in mind that the Israelites were already in possession of a regular code of theology; and that, therefore, they did not need express revelations of doctrinal truths. What they wanted most was practical and providential teaching upon their national duties and dangers. And this was more especially necessary, when the history of the period was to be viewed in connection with the generation to which Samuel delivered it; for then the past dealings of God with his Church became suggestive of moral lessons exactly adapted to its present necessities, and the former generations, though dead, became the silent instructors of the next which was living.

On this principle I shall consider the lessons which God intended to teach Israel—

I. As a Nation.
II. As composed of separate Tribes.
III. As composed of Individuals.

I. The truths God intended to teach Israel as a Nation.

1. *With regard to itself.*

	Judges.
Its sin in not expelling the Canaanites	ii. 1–5.
Its continued tendency to idolatry when left to itself	ii. 19; iii. 5–8.
The duty of praise for public deliverances ...	v.
That its strength did not lie in numbers ...	vii. 7; xx.
The duty of national repentance	x. 10–16.

1 Some think that these events occurred between the death of Joshua and the appointment of the first Judges; others, during the time of Samson.

	JUDGES.
The duty of being exceedingly precise in every consultation of the Lord by Urim and Thummim [1] ...	xx. 20–26.
2. *With regard to idolatry.*	
That it led God to forsake his people	ii. 11–16.
That it was chiefly caused by not casting out the heathen from the land [2]	iii. 5–8.
The folly of trusting in false gods, from their inability to save in time of trouble	vi. 25–32; x. 14.
The duty of putting away idols	x. 16.
3. *With regard to his own government.*	
The partial fulfilment of prophecy in the appointment of Judah to continue the war against the Canaanites (Gen. xlix. 8)	i. 1, 2 ; xx. 18.
That the surrounding idolatry of Canaan placed Israel in a state of probation	iii. 1.
That God was determined to punish national sins ...	ii. 14, 15, 20–23.
The sovereignty of God in the appointment of rulers in a nation	ii. 16.
That he was always able to send them national deliverance	ii. 18.
The long-suffering of God in pleading with them by a prophet	vi. 7–10.
That the government of God, though dark and mysterious, was right	vi. 13 ; xx.
The interposition once more of the Divine Angel ...	ii. 1–5 ; v. 23 ; vi. 12–14 ; xiii. 6–25.
That God sometimes worked deliverance by very unexpected means	xiv.
That he would not necessarily allow a righteous cause to succeed, if entered on without prayer for victory	xx. 20–26.

[1] The neglect of this duty was the secret of the defeats which Israel experienced at this time. Infidels have attempted to impugn the veracity of Urim and Thummim out of this place. But the folly of the attempt is well shown by Leland in his *Divine Authority of the Old and New Testament*, chap. viii.

[2] Lowman, *On the Civil Government of the Hebrews*, chap. iv. p. 56.

II. The truths God intended to teach Israel as composed of separate Tribes.

1. *With regard to one another.* JUDGES.

That the stronger should not despise the weaker, but seek their co-operation ... ... i. 3.
That they should all unite together against their common enemies ... ... iv. 10; v. 2.
The folly of quarrelling with one another viii. 1–4; xii. 1–7.
The duty of avenging the wrongs of a brother, inflicted by any particular tribe ... ... xx.
The duty of sympathy with any particular tribe on account of losses and calamities ... ... xxi. 1–8.

2. *With regard to their internal policy.*

The duty of kindness to strangers when wishing to settle in the land ... ... i. 16.
The sin of being too selfishly bent on their own particular interests[1] ... ... v. 16–18, 23.
The importance of a regular system of magistracy xvii. 6; xxi. 25.
The awful consequences of one tribe encouraging idolatry[2] ... ... xviii.

III. The truths God intended to teach Israel as composed of Individuals.

1. *With regard to duty.*

That each should be willing to exert himself for the good of his country, even if it added nothing to his own honour ... ... iv. 8, 9.
That when God had any special duty for a man to perform, he would prepare him for it ... ... vi. 12–24.
That every one should make a bold stand on the Lord's side ... ... vi. 25–32.

[1] The curse of Meroz on this account was terrific; and nothing but a Divine command could have sanctioned it. Selden notices the difference between this curse and those delivered on Mount Ebal; lamenting that both Jews and Christians should have dared to act upon it as a model. Selden, *De Synedriis*, lib. i. cap. vii. p. 66.

[2] Ostervald, *Arguments*, vol. i. p. 228. Respecting the Ephod of Gideon many opinions exist; some accusing, and some acquitting him of guilt. See Stackhouse, *History of the Bible*.

	JUDGES.
That the commands of God should be implicitly obeyed	vii.,viii. 13–22.
The duty of manifesting a peaceable and humble spirit	viii. 1–3; xi. 12–27.
That good men may unintentionally be the cause of much sin if not watchful[1]	viii. 22–28.
The duty of preserving the theocracy inviolate ...	viii. 23.
The duty of manifesting a forgiving spirit ...	xi. 2–11.
The duty of asking God's direction in bringing up children	xiii. 12.
2. *With regard to sin.*	
That it produced universal confusion	v. 6: vi. 2.
That though a nation might be idolatrous, each individual was responsible for his own participation in the sin	vi. 25–28.
That insolence to God's ministers was very hateful	viii. 5–10.
The danger and confusion attendant on ambition[2]	ix.
The folly of rash vows[3]	xi. 10–35.

[1] "*Teraphim.*" This word in verse 14 of the chapter denotes nothing more than images in general. It first occurs in Gen. xxxi. 30. See also 1 Sam. xix. 13; Ez. xxi. 21; Hos. iii. 4; Zech. x. 2; where it is used also as descriptive of idolatry as a system.

[2] In this chapter we find the first Old Testament parable. The student may perhaps be interested in the following list of Old Testament parables, which I take, slightly altered, from Nicholl's *Help to Reading the Bible;* observing, however, that they exclude the prophetic instances, viz.—

Jotham's: ..... The trees making a king .....Judges ix. 7.
Nathan's: ..... The poor man's ewe lamb.....2 Sam. xii. 1.
The Woman of Tekoah's: Two brothers striving together.2 Sam. xiv. 6.
A Prophet's: ..... The prisoner that escaped.....1 Kings xx. 39.
Jehoash's: ..... The thistle and the cedar.....2 Kings xiv. 9.

[3] This vow of Jephthah has been brought forward by infidels as tending to encourage the horrid practice of human sacrifices among heathen nations. Similar remarks have been made by them on the command which God gave Abraham to offer up Isaac. For a full answer to these objections, see Leland, *Divine Authority of the Old and New Testament*, chap. v. Also Whiston, *Second Dissertation* in his Appendix to the Works of Josephus. Dean Stanley draws a comparison between this

JUDGES.

That they might be often blind to their best interests through want of faith ... ... xv. 9–14.
The danger of contracting ungodly marriages ... xiv. xvi.
The influence for evil which one wicked man, like Micah, may have on others ... ... xvii., xviii.
The dreadful depravity of the human heart ... xix.

3. *With regard to mercies.*

That the Spirit of God was given to prepare for duty iii. 10; vi. 34.
The tenderness of God ... ... vi. 36–40; xv. 18, 19.
That poverty was no barrier to the service of God ... vi. 15, 16.
That the most ignoble might be called to do God's work ... ... xi. 1.
That God heard faithful prayer ... ... xiii. 8, 9.

I cannot review the doctrinal contents of this book without noticing, in the first place, the continued interposition of the Angel of the Lord. We have already seen his mission in former books. Here, however, he comes before us, if possible, in still more striking prominence. Did God desire to rebuke the people for their idolatry? he sent them this Angel for the purpose (ch. ii. 1—5). Was Gideon to be called as a Judge, and strengthened for the work? it was by the same Angel. And observe, he is distinctly called in one verse, 'The Lord' (ch. vi. 14). 'The Lord said, Surely I will be with thee;' where there is no break in the transaction, and the same Angel is speaking. Again, did God desire to curse Meroz for its unfaithfulness? he employed the same Angel (ch. v. 23). And lastly, did he wish to announce the birth of Samson? still this covenant Angel made his appearance (ch. xiii.). Moreover, he did so with peculiar mystery, as if on purpose to raise the mind of Manoah above the contemplation of the angelic order generally. He had done so in the case of Joshua when

and the memorable vow of Hannibal; and traces both to the same Phœnician origin. See also Arnold, *Rome*, iii. 33.

he told him to 'loose his shoes, because the place was holy ground' (Josh. v. 15). Here he evidently produced the same effect by revealing his name as 'Secret' or 'Wonderful;' for 'Manoah said to his wife, We shall surely die, because we have seen God' (v. 22). The effect of all this must have been very strong upon the mind of Israel. Connecting these frequent appearances of the Angel, both for purposes of judgment and mercy, with his former appearance to Joshua, Balaam, Jacob, Abraham, and Hagar, as well as the covenant promise of his superintending guidance given by Moses, no reflecting Israelite could fail, I think, to perceive that the great transactions between heaven and earth were all effected through the mediation of this mysterious Being. And if so, there can be little doubt that his final hopes of salvation would more or less group themselves around His wonderful mission. This subject, however, will meet us again before long; and therefore no more need now be said about it.

I have remarked that the Book of Judges contains the picture of a pure and perfect theocracy, and that the series of extraordinary providences by which God governed his Church could scarcely have been developed on any other principle. We must bear in mind that the Judges in Israel were all the subjects, more or less, of an immediate inspiration from heaven.[1] They were separately raised up by God in each crisis of the country, and never succeeded one another by hereditary right. Neither were they always attractive to the people by reason of their

[1] The Chaldee Paraphrast states this, calling it the Spirit of Prophecy. Maimonides does the same in his *More Nevochim*, pars ii. cap. xlv. Speaking of the Spirit of Prophecy in general, he describes eleven gradations of it; and he opens the first of these as that which came on the Judges.

martial powers. Sometimes they were taken even from mean and ignoble parentage. And yet on no occasion do we find the people rebelling against their authority. They seem to have carried with them an irresistible impress of their Divine election by means of the signal successes of their various missions; and to have been hailed as special representatives of the great invisible King by virtue of the acknowledged principle of theocratic government.

This method of treating his Church is very observable when taken in connection with the past epochs. I wish to show, as we go forward, how progressively God was schooling Israel in the knowledge of one great lesson, viz. that as far as revelation had gone at present, Divine truth could not be perpetuated in the world without the constant intervention of God. Thus, in the first epoch, when all the preservation of it was left to the faithfulness of tradition, without any family interest being involved in it, everything went wrong. God was then governing his Church on the broadest and most general basis possible; and its faithfulness could not stand the test. After this, in the second epoch, the basis of God's government of the Church became contracted. Henceforth the preservation of truth was tied up to one particular line of family interests. But here again, as time rolled on, the same painful lesson was developed. For when the members of the great Abrahamic family had swelled into a nation, we find them sunk in cruel bondage and dark superstition. Once more the very elements of all Divine truth seemed on the point of being wrecked. Hence, a third epoch arose, in which God was resolved to offer his chosen people a still narrower basis of Divine government; one in which truth should be exhibited on written tablets, and not be left to the perishable memory of man;

one in which his people should be rescued from bondage, blessed with a civil and ecclesiastical polity, and ruled over by God himself as their invisible King. The preparation of this great civil and ecclesiastical organisation occupied the whole period of their pilgrimage in the wilderness. The following epoch, therefore, was naturally a most interesting one. Israel was now on her trial under circumstances the most favourable possible. Her national duties had been plainly prescribed; her national dangers solemnly predicted; and her national hopes warmly excited. A series of stupendous victories had given her possession of the promised Canaan, and crowned the commencement of the theocracy with glory.

So far all was well. While God was represented by one supreme governor over the nation, first by Moses, then by Joshua, truth was preserved in its purity, and the law was obeyed in its integrity. A corrective principle was then at hand ever ready to check idolatrous tendencies, and preserve the national faith. But at the death of Joshua things became greatly altered. Then the nation, instead of having any one Divinely appointed ruler holding the supreme magistracy, was governed by its ordinary magistracy in each particular tribe and city[1]—Jehovah himself being the supreme but invisible governor. Here, therefore, commenced the real trial of the nation. Fearful questions suggested themselves. Were the revelations of God sufficiently complete? Were the sanctions of the law sufficiently vigorous? Were the safeguards of truth sufficiently strong? Could the Church with all her distinguishing privileges be trusted to preserve and perpetu-

[1] This ordinary government consisted of elders, or heads of certain great families, Joshua xxiii. 2; xxiv. 1; and of judges in each city (Deut. xvi. 18) usually taken from the tribe of Levi. Lowman, *On the Civil Government of the Hebrews*, has entered into this subject very largely.

ate the knowledge of the true God amongst men, while placed under a government like this? Alas, far from it! The whole drift of the Book of Judges is to teach the utter faithlessness of the Church in this her holy mission.[1] Had she really proved faithful there would have been no necessity for any extraordinary judge at all. Hence, the very introduction of Judges gave a clear answer to the foregoing questions. Painful as the lesson might have been, yet the spiritually-minded Israelite must have learnt that as far as revelation had gone at present, and as far as the various methods of Divine government over the Church had been exercised, both in the Patriarchal and Mosaic dispensations, man was for ever failing in his responsibility, and truth could not be perpetuated in the world without the constant intervention of God.

We must now pass to the Book next in order, which in the ancient Jewish canon of the Old Testament formed part of the Book of Judges.

THE BOOK OF RUTH.

There are considerable difficulties in fixing accurately the period of this story. Josephus supposes it to have happened in the days of Eli;[2] but this is at once contradicted by the genealogy of Ruth given in St. Matthew's Gospel. Bishop Patrick treats it as coeval with the judicature of Gideon.[3] Stackhouse places it during the forty years' peace ensuing on the destruction of Sisera.[4] Archbishop Usher much more probably concludes that its proper place is during the judicature of Shamgar.[5] And in this opinion we are strengthened by the powerful

[1] Ruth i. 1.
[2] Joseph. *Antiq.* lib. v. cap. ii.
[3] Bp. Patrick on Ruth i. 1.
[4] *Hist. of the Bible.*
[5] Usher, *Chron. Sacr.* cap. 12.

reasoning of Dr. Lightfoot. But the exact period of this story is, after all, not a matter of considerable moment; because the chief object of its introduction into the sacred canon is to prove the lineage and ancestry of David.

Speaking somewhat more particularly of the scope of Divine teaching in this book, it may be divided into two parts:

I. Doctrinal Truths.
II. Social Duties.

I. What was taught as Doctrinal Truth in this book.

	RUTH.
That those who wilfully forsook God's ordinances would experience calamity	i. 1–5.
That all temporal blessings came from God ...	i. 6.
That the appointments of the Mosaic law should be strictly honoured	iii. 12; iv. 1–9.
That God watched with special care over all who put their trust in him	ii. 3; iv. 14.
That David was undeniably descended from the tribe of Judah	iv. 13–22.
That Gentiles might be sharers in the blessings of Israel on their true renunciation of idolatry.	

II. What was taught as to Social Duties.

To sanctify everything by prayer	i. 8, 9; iv. 11.
To renounce worldly advantages when they stood in the way of spiritual interests	i. 11–18.
To acknowledge God in everything	i. 20, 21.
To be kind to strangers	ii. 8, 9, 11–17.
To be humble	ii. 10.
To show kindness toward the unprotected ...	iii. 6–13.

Whatever may have been the date to which these events refer, it was most important that the account of them should have been written before David ascended the throne. For, as God afterwards revealed to David

that the Messiah should spring from his own family,[1] and as it had been previously announced that he should arise out of the tribe of Judah, it became necessary, in the first place, that there should be a clear proof of David's own personal extraction from the tribe of Judah. Hence, to save the least suspicion of any fraud in the matter, as though a genealogy of David had been drawn up subsequently in order to accommodate itself to the prophecy, it was most important that it should have been distinctly written before the Messianic revelation just mentioned had been given to David.[2] At all events its primary object was to show this fact; viz. that the house of David was built upon the tribe of Judah.

It taught, however, another lesson, of which Israel afterwards learnt more. I allude to the incorporation of a Gentile woman into the royal tribe of Judah; by which fact the seed of David could never have been called purely and absolutely Hebraic, because it could never trace an unmixed descent in the great Abrahamic family. This fact became exceedingly important after the Messianic promises had been given to David. But as we have not yet reached these, we cannot here connect them together. I will only remark, that here was another glimmering light similar to that which we saw in the case of Rahab and perhaps Caleb, portending, to a spiritual and contemplative mind, the future extension of God's mercy among all believing Gentile nations, according to the promises given to Abraham (Gen. xii. 1–3).

Before we reach the period of David's Messianic promises, however, or the introduction of the monarchy into the kingdom of Israel, it will be our pleasant duty to pass, by means of this interesting episode belonging to the rural

[1] See 2 Sam. vii. 1–5, 7, 8.

[2] Bedford, *Script. Chron.* lib. v. cap. v.

and domestic life of Ruth, into the grander and more solemn career of the last of the Judges—Samuel. For which purpose we must subdivide the first book which bears his name, and treat it as a continuation of the same form of government as that which has been already under review; reserving the rest of it as the beginning of the history of the Hebrew Monarchy.

THE FIRST TWELVE CHAPTERS OF THE FIRST BOOK OF SAMUEL.

Samuel in early youth lived at Shiloh with Eli; but after the high priest's death and the fall of Shiloh, he appears to have settled at Ramah, where he dwelt till the day of his death. During the greater part of this time the Ark was at Kirjath-jearim, whither it had been taken after its recovery from the Philistines; evidently proving that Samuel was in no way permanently united to the sacerdotal office, as he had been in the days of Eli. On the contrary, he was the first representative of a new office; the founder, indeed, of a school of prophets or inspired teachers, which ever afterwards exercised the greatest influence upon the nation, of which we shall have more to say presently.

All the best Jewish writers concur in the opinion that Samuel himself was the author of the first twenty or twenty-four chapters of this book.[1] At present, however, we shall only consider the first twelve; inasmuch as these terminate the history of Israel under her most absolute form of theocratic government, and, strictly speaking,[2]

[1] The opinion is as ancient as the Talmud, and is gathered chiefly from 1 Chron. xxix. 29. It is almost universally sanctioned by Christian writers.

[2] I say "strictly speaking," because in one respect the epoch may be

close the epoch we are at present reviewing. If any should ask at what time this Divinely inspired chronicle was composed, I should refer them to the period spoken of in 1 Sam. xvi. 13, where we read that after having anointed David (his last official act), Samuel went to Ramah and dwelt there. In a subsequent chapter, we not only find him still resident at this place (xix. 18–24), but established there[1] as president of a company of prophets. It would seem, therefore, as though after having discharged his more public duties in the kingdom, he had now retired to superintend the instruction of others, and to take measures for perpetuating Divine truth after his decease.[2] Hence it is probable that he ended his prophetical career as he had commenced it; writing at this time the whole of the first twelve chapters, and adding the remaining ones gradually, from year to year, up to the period of his death. At the same time also it is not improbable that he added the Book of Ruth to the inspired Canon.

There is one point which ought to be mentioned before we pass on to consider the development of divine teaching during this period, viz. that although Eli and Samuel are always classed among the ordinary Judges of Israel, yet they were placed in some respects on a perfectly different footing to those who had gone before them. We do not read, for instance, of their performance of any wondrous acts, or of their gaining any signal

considered as extended to the death of Samuel. For, notwithstanding the introduction of the monarchy, he still judged Israel (1 Samuel vii. 15).

[1] It is probable that Nebaioth and Ramah were contiguous.

[2] This school of the prophets receives additional light from chapter ix. 9, and x. 5–11; from which last passage it appears that one of these was already established in Bethel, a place celebrated afterwards by the events in 2 Kings ii. 3, also 1 Kings xiii. 1, etc.

victories like their predecessors.[1] They were not the agents of any supernatural providences.[2] It seems that they governed the nation more upon the ordinary principles of wise statesmanship and general piety. And this they were of course better able to do; because Eli was already[3] the highest officer of the state (being high priest), and Samuel was the first of a long series of renowned prophets ending with Malachi.[4] Thus they wielded powers which the former Judges had not; and for that very reason were able to conduct their government on independent principles.

The force of all this will be seen when we come to the summary of the period. For the present, therefore, we will consider the scope of Divine teaching in these twelve chapters. It comprises three topics; viz.—

I. Express Oral Revelations.
II. God's Providential Dealings.
III. Incidental Statements.

I. What was taught by Express Oral Revelations.

	1. Samuel.
That God by his infinite knowledge infallibly weighed the actions of all men[5]	ii. 3.

[1] Though Eli judged Israel forty years there is no record of any one of his public acts, except the permission he gave, when ninety-one years of age, to carry the ark into battle.

[2] We must except 1 Sam. xii.

[3] It is probable that Eli was high-priest during a part of Samson's judicature; and therefore, already supreme ecclesiastically, when appointed to govern the nation as a judge. Josephus tells us that Eli was not of the posterity of Eleazar, but of Ithamar the second son of Aaron; in whose family the high-priesthood continued till the days of Abiathar, when Solomon took away the office from him and conferred it on Zadok: thus the succession was restored to the line of Eleazar. See Joseph. *Antiq.* lib. v. cap. ii. Also 1 Kings ii. 26, 27.

[4] See Acts iii. 24.

[5] Bp. Pearson, *On the Creed*, art. i. p. 7.

	I. SAMUEL.
That God's sovereignty was manifested in daily providences	ii. 6–9.
That the prosperity of some, and the adversities of others, must be ascribed to the Providence of God, not to human strength or weakness.[1]	
That the Church should be kept safely	ii. 9.
That its enemies should utterly perish	ii. 10.
That God would reward men according to their obedience	ii. 30; iii. 12, 13.
That the Church should have a better priesthood than Eli's house[2]	ii. 35.
That the rejection of Samuel was rebellion against the theocracy[3]	viii. 7.
That God would never overlook his people's prayers	ix. 16.
That the prophets should pray for, as well as instruct their people	xii. 23.
That men should fear and serve God from a sense of gratitude	xii. 24.
That the Messiah would be revealed to judge the ends of the earth as universal king[4]	ii. 10.
That the king they desired to rule over them would prove a tyrant	viii. 10–18.
That the Lord would not pity them when they suffered under their king	viii. 18.

II. What was taught by God's Providential Dealings.

[1] Maimonides, *More Nevochim*, pars iii. cap. xviii. pp. 385, 386.

[2] Spoken probably of Zadok, whose house continued in perpetual office till the time of Antiochus Epiphanes. Selden, *De Success. Pontif.* lib. i. cap. v. vi.

[3] There are some valuable observations on the manner in which this rebellion against God altered, without dissolving the theocracy, in a scarce tract of Mr. Lowman's, entitled *Considerations on Mr. Foster's Discourse on the Jewish Theocracy.*

[4] I do not think this too large a deduction to draw. This place is the first in which the Messiah's name is distinctly mentioned. Rabbi David Kimchi allows that the king Messiah is here meant. I cite this from Bishop Patrick. See also Allix, *Judgment of the Ancient Church against the Unitarians*, p. 38.

	I. SAMUEL.
That God would reward those who made sacrifices for him	ii. 20, 21.
The danger of treating Divine things with irreverence	iv. 3–11; vi. 19, 20.[1]
God's pleasure in early piety[2]	iii. 19.
That God punished national sins with national judgments[3]	iv. 2–10; v.
That national repentance for sin was the best security for national blessings[4]	vii. 2–14.
That God would protect the Ark of the Covenant, though amongst idols and enemies, and make it illustrate his glory[5]	v. 4.
That when Israel was conquered it was not from any	

[1] The extraordinary number of 50,070 deaths on this occasion is reduced to 70 by Dr. Kennicott, who shows how frequent in the Masoretic text are the mistakes in numerals caused by the custom of expressing numerals by letters, some of which from their close resemblances are easily mistaken for one another. Great additional light has been thrown upon this subject by Mr. Layard's late discovery of Babylonian bowls with inscriptions written in the ancient Hebrew character. In these the same character represents ר ד and often ל; nor can ת ה ה and be distinguished from each other. This will account for many false readings of numbers in our present Hebrew text; *e. g.* 1 Kings iv. 26, and 2 Chron. xiii. 3, 17. Compare also 2 Kings xxiv. 8, and 2 Chr. xxxvi. 9. See Lord A. Hervey, *On the Genealogies*.

[2] Ostervald, *Arguments*, vol. i. p. 249.

[3] See the argument which Jeremiah used respecting this in a later period of the history of the Church, in his chapter vii. 12.

[4] On the subject of this general repentance Dr. Lightfoot observes, "that the only one parallel to it was that in Acts ii. and iii." See his *Harmony of the Old Testament*.

[5] The careful student should notice that the Ark was brought from Shiloh into the battle of Ebenezer; that it was thence taken away by the Philistines to Ashdod; from thence it was carried by two milch cows to Beth-shemesh, and fetched by the men of Kirjath-jearim to the house of Abinadab, where it remained till David carried it to the house of Obed-edom. There it remained three months, and was afterwards brought by David to Jerusalem for the tabernacle service.

I. SAMUEL.

want of power in God to defend them, but from their own impiety[1] ... ... vii. 7–10.
That the death of even a holy man would be rendered unhappy by sin ... ... iv. 18.
That a righteous ruler was a national blessing ... vii. 13.
That God would sometimes permit his people to see the evil of their own desires by granting them ... viii.
That no king should judge of his acceptance before God by the fact of his having extraordinary gifts x. 9–13.
That God was jealous of his people's allegiance to him ... ... xii. 16–18.

III. WHAT WAS TAUGHT BY INCIDENTAL STATEMENTS IN THESE CHAPTERS.

That they should not hastily accuse one another ... i. 13, 14.
That God would give his people comfort through his ministers ... ... i. 17, 18.
The duty of parents to train and correct their children ii.
The duty of complete resignation to God's will in affliction ... ... iii. 11–18.
That as sinners they needed a mediator ... ... ii. 25; vii. 8.
That even nature would teach them to fear God's judgments ... ... iv. 6–8; vi. 2–6.
That the glory of Israel lay in God's covenant presence in the midst of her ... ... iv. 18–end.
That Israel should publicly acknowledge her preservation to be from God ... ... vii. 12.
The sin of bribery and corruption in the public administration of justice ... ... viii. 3.
The folly of trying to make peace with God's enemies xi. 1, 2.

The period embraced in these twelve chapters is uncertain, owing to the little that is recorded of Eli. But reckoning from the commencement of Eli's judicature, which lasted forty years, to the commencement of the monarchy, it would be seventy-two years. During the whole of this time, as I have remarked before, we read of no miracles wrought by Eli or Samuel similar to those

[1] See Bp. Patrick on verse 4.

recorded in the Book of Judges. In fact, very little is said in any way about them. On which account I cannot but think that God was conducting the government of his Church on a somewhat different principle to that which we have lately been considering.

During the former line of Judges, all God's providences had been of the most special and extraordinary kind. He had interposed again and again between his people and their enemies, giving them new and startling methods of deliverance. But it had proved unavailing. Idolatry fascinated them as much as ever the very moment their deliverances had passed from their memory. It would seem, therefore, as if God had now resolved to test their obedience to his theocratic government by some more regular and ordinary system of judicature; taking away the miraculous parts of it and substituting in their place the more solemn influences of priestly and prophetical mediation. In this way the administration of the theocracy became altered, while its full and undiminished lustre was yet shining. Indeed, it was now even more calculated than before to have a corrective and consolidating influence upon the general piety of the people; for they not only saw in Eli and Samuel the delegated power of their invisible King, but in the former they beheld also their chief spiritual father, and in the other their holy and glorious prophet. Hence they were bound to the theocratic government by double ties. Never since the days of Moses and Aaron had they been placed in a position better calculated to draw out their spiritual allegiance to Jehovah. Yet, how were their responsibilities discharged? In the days of Eli, so far at least as we can judge from the very scanty record given of them, folly, superstition, and fanaticism ruled the whole people. Nothing but this can account for their carrying the ark into

battle. Afterwards, during the time of Samuel, the loss of the ark and the consequent forfeiture of their tabernacle privileges, reduced them, if possible, to a still lower state of unspirituality. So much so, that for twenty years, while the ark was at Kirjath-jearim, they seem to have been sunk more or less in open idolatry.[1] And after this again, though the whole nation became humbled into abject penitence, yet it speedily rebelled against God, by openly assaulting the very first principles of the theocracy, and demanding a king like the rest of the nations.

Alas, how degenerate! How utterly unable was the Church, even under all these forms of government, to preserve and perpetuate truth without the constant interposition of God! Are we not learning, then, the same lesson as before? And does not the reality of it become more and more striking as we proceed? Was not all this intended to teach ancient Israel, that as far as the Lord's dispensations had reached at present, no permanent security had been given for an unadulterated transmission of Divine revelation to posterity? Yes, they could now trace the awful truth, even from Adam to Samuel; for it was in one continued course of progressive development.

It was doubtless to meet this evil that Samuel established, or at all events organised, the school of the prophets at Nebaioth—an institution eminently calculated for the conservation of Divine truth in the midst of a fickle and backsliding people. This was like a fixed depository for revelation amidst the shifting sands of popular excitement. Hence, it seems to have been erected in Israel as a further step towards the gradual unfolding of God's ulterior purposes in his government of the Church; and as another means by which he would

[1] 1 Sam. vii. 3.

test the fidelity of the Church under new conditions, and so give it a prolonged term of probation. It is for this reason also that Samuel, though he may be reckoned among the Judges (1 Sam. vii. 6), was in reality far more distinguished as a prophet or seer, and is specially referred to as such both in the Old and New Testaments.[1]

The moral and spiritual lessons set forth in this and the preceding book were exactly adapted to the period in which they were delivered. The monarchy was just commencing. New duties naturally devolved upon each tribe and individual: consequently, they needed to be warned, both as a nation, as tribes, and as individuals, of all the perils through which their forefathers had passed. And so they were. Nothing could be a clearer testimony to them of the continued hatred of God against idolatry, and of the danger of incurring his wrath, than the whole Book of Judges. Nor could anything be a clearer testimony to them of the folly of putting trust in God while they were sinning against him, than these first twelve chapters of the First Book of Samuel. Here also they read of God's superintending providence over all human affairs, of his pleasure in youthful piety, of his hatred of parental neglect, and of his abomination of bribery and corruption. Every class received instruction. The priesthood was warned by the impiety of Eli's sons, and the magistrates by that of Samuel's; while the prophets were advised by the example of Samuel himself. To crown all, the hopes of the nation were again called mysteriously to the splendid judicature of their coming Messiah. That which Eli, Samuel, Samson, and other Judges had been as deputies of the great Jehovah, the Messiah was to combine in his own person as a final and all-sufficient deliverer. And, no doubt, the utter failure

[1] 1 Sam. ix. 11, 18, 19; 1 Chr. ix. 22, xxvi. 28; and Acts iii. 24, xiii. 20.

of the Church in preserving the purity of her creed must have kindled fresh hopes for this approach of the Messianic kingdom. Distant as they knew it was, they must nevertheless have often longed to see it. And every fresh display of the weakness of their present dispensations must have satisfied them, more and more, that new and wondrous revelations awaited them hereafter.

SIXTH PERIOD.

FROM THE COMMENCEMENT OF THE MONARCHY, B.C. 1095, TO THE REVOLT OF THE TEN TRIBES, B.C. 974.

THIS EPOCH EXTENDS OVER A PERIOD OF ONE HUNDRED AND TWENTY-ONE YEARS. IT IS CONTAINED IN 1 SAM. (XIII.–XXXI.), 2 SAMUEL, 1 KINGS (I.–XI.), 1 CHRON. AND 2 CHRON. (I.–IX.): TOGETHER WITH THREE SEPARATE GROUPS OF PSALMS, THE BOOKS OF PROVERBS, ECCLESIASTES, AND THE SONGS OF SOLOMON.

THE variety of books here enumerated at once displays the broad field of Divine teaching during the next great epoch of Israel's history. It is one which deserves our closest attention; for it not only occupies a central position in the historical records of the Church of God, but it is marked by several grand and distinguishing features connected with the progressive growth of Revelation.

Not to anticipate these, let us forthwith proceed to the consideration of

THE REIGN OF SAUL.

THE FIRST BOOK OF SAMUEL (XIII.–XXXI.).

We now enter upon a period of Israel's history which is more definitely marked by minuteness of detail than

any we have had since the time of the Exodus; in some respects, even more so than any of the preceding portions of Scripture. For, as it has been well observed, Saul is "the first person in regard to whom we can make out the whole connection of a large family—father, uncle, cousin, sons, and grandsons."[1] Samuel and Saul stand here side by side; but—as the representative of a newly-formed government—Saul, the first king of Israel, is of course the grand centre of the picture.

With regard to the authorship of this portion of the First Book of Samuel nothing is accurately known; but it appears more than probable that it was framed under Divine superintendence in the school of the prophets at Naioth in Ramah (chap. xix. 18–24), partly by Samuel himself, and partly by the prophet Gad. As previously stated, the first twenty-four chapters seem to have been the production of Samuel; an opinion as ancient as the Talmud, and one which has been sanctioned by the general consent of primitive antiquity. It is founded on 1 Chron. xxix. 29; from which passage we may reasonably infer that the remaining portion of the two Books of Samuel were written by the prophets Gad and Nathan. Of these two, however, I select the prophet Gad, as by far the most likely to have been the author of the last seven chapters of the first book; for we find him, in 1 Sam. xxii. 5, an eye-witness of the persecutions of David, whereas the prophet Nathan is not introduced into the history till some little time subsequently to the establishment of David on the throne (2 Samuel vii. 2). Placed, therefore, in these respective positions, they were each well qualified for their individual tasks, viz. the one to record the persecutions of David before he

[1] Stanley, *Lectures on the Jewish Church.*

ascended the throne, the other to write his memoirs afterwards.[1]

The general scope of Divine teaching found in these chapters will be exhibited in the same manner as when we analysed the former part of the book.

I. Express Oral Revelation.

II. God's Providential Dealings.

III. Incidental Statements.

I. What was taught by express oral revelation.

	1 Samuel.
That the performance of moral duty was more acceptable to God than ceremonial observances	xv. 22. 23.
That God was unchangeable	xv. 29.
That the monarchy was in subjection to the theocracy,[2] or that the appointment and rejection of kings was the prerogative of God ...	xv. 1. 23; xvi. 1, 7, 12.
That the prerogatives of the king and the priesthood were essentially distinct	xiii. 13.
The duty of submission	xvi. 1.

II. What was taught by God's providential dealings.

That it was the province of faith to make the humblest instruments triumphant over the enemies of God	xiv., xvii.
That no extremity of danger placed the servants of God beyond the power to escape	xiv. 24–45: xviii. 11: xix. 1–6, 10–12; xx.
That God rewarded kindness	xv. 6: xxx. 11–15; xxxi. 11–13.
The awful consequences of disobedience to God's authority	xv. 35; xxviii. 6; xxxi. 4.
That God visited cruelty with retributive justice	xv. 33; xxx. 1–18.
That God gave the needed grace for the appointed station	xvi. 13.
That God sometimes permitted evil spirits to exercise their power upon man	xvi. 14, 15; xviii. 10; xix. 9.

[1] This is mentioned in Horne, *Analysis of the Old Testament*, in loco.

[2] Jahn, *Hebrew Commonwealth*, book iv. sect. 25.

1 SAMUEL.

That God spared the lives of sinful men for the accomplishment of his own purposes xxiv. 3–22; xxvi. 7–12.
That sinful passions had power within the best men's hearts ... ... xxv. 3–25.
That it was dangerous to sojourn among God's enemies ... ... xxx.
The doctrine of God's special providence ... xiv., xxx.

III. WHAT WAS TAUGHT BY INCIDENTAL STATEMENTS.

Man's self-righteousness ... ... xv. 13–20.
The duty of returning kindness for kindness ... xv. 6.
The danger of yielding to the fear of man ... xv. 24.
That repentance may be too late ... ... xv. 25, 26.
That past deliverances should encourage faith ... xvii. 36, 37.
The presence of God with his people a reproof and check to the wicked ... ... xviii. 12, 28, 29.
The evil consequences of an envious spirit ... xviii. 8, 9.
That God's presence gives wisdom ... ... xviii. 14.
The duty of separation from the wicked ... xxi. 10-15.
The duty of filial care ... ... xxii. 3.
The power of conscience ... ... xxii. 22.
That friends should lead each other to God ... xxiii. 16.
That mere confession of sin was not true repentance xxvi. 21.
Man's faithlessness ... ... xxvii. 1.
That they should trust in God in all their sorrows xxx. 6.

We are standing now in a period of Israel's history when a blow had been struck at the very foundations of the theocratic form of government. This may have arisen from the late disunion and jealousy of the tribes, and the degeneracy of the sons of Samuel, who had been appointed subordinate judges in the land, together with the threatening aspect of their enemies. But whatever the cause, it is certain that the nation had rejected God as their invisible King, and wished, like the rest of the world, to be ruled over by one whom they could both see and hear. In granting them this request, however, God by no means gave up his sovereignty over them, or ceased to

call himself their King. We find, even in the time of Isaiah, that the Lord still maintained this title inviolate (Isaiah xliii. 15), and we shall perceive that throughout the whole history of the monarchy everything was more or less affected by the sovereign determinations of his own will; and that, notwithstanding their temporal subjugation to princes, the reins of power were virtually retained in his own hand.[1]

The truth of this seems designedly shown in the history of their first king, Saul, who both in his election and rejection was nothing more than a visible manifestation of Jehovah's sovereign will.[2] He appears to have been set upon the throne expressly as the Lord's viceroy, and to have been bound by the very terms of his engagement to regard him as the sole fountain of authority. Indeed it was the want of obedience to this principle which ruined him. He dared to act independently of Divine orders. Forgetting that he was a deputy king, sitting on a throne which did not really belong to him, he ventured on several courses of conduct for which he had no justification except his own unauthorised judgment, and thereby broke the conditions according to which he ruled over the Lord's people. Hence by his rejection the Lord vindicated his own authority, and sustained the whole principle of the theocracy, just at the time when it seemed to all outward appearance on the very point of expiring.

The broad lesson, therefore, which God appeared to be teaching his Church was, the vanity of its attempting to thwart his purposes. The people had received a king according to their wish, and he had proved a most able

[1] This is illustrated by a passage in Hosea, xiii. 11.

[2] On this account Moses had already laid down rules for the establishment of a monarchy. See Deut. xvii. 14–20.

and successful warrior;[1] but in the height of his glory they had seen him reduced to the miserable position of a melancholy hypochondriac, deposed from his kingdom for disobedience to God's commands, fighting with impotent malice against his anointed successor, and at last ending his career by self-destruction.[2] Nothing could have been more discouraging than this first specimen of monarchy, nor could anything have better taught them the folly of having solicited it in exchange for the sovereignty of Jehovah.

At the same time they were not left without comfort and a prospect of change for the better. When they turned their eyes to the young monarch who was now rising up to the throne, the future must have seemed full of promise. In his strange and single-handed combat with Goliath, as well as in his sufferings under the cruel conduct of Saul, they beheld a noble specimen of faithful courage and devoted obedience to God. He evidently displayed in these things a deep sense of his own appreciation of the theocracy. Unlike Saul, who was always inclined to act independently of God's government, and rely upon his own strength and wisdom, David gave proof in all this that he relied upon God as the true King of Israel for guidance and protection; and he therefore encouraged the hopes of his nation. In fact, they could not look on him without feeling a well-defined hope, that when he ascended the throne, he would amply compensate by his conduct for all the faults of his predecessor. How far David fully realised these national expectations we shall see in its proper place.

[1] He carried on successful wars against the Moabites, Ammonites, Philistines, Amalekites, and the nomadic tribes of the Arabian desert.

[2] Saul, however, had conducted the internal administration of his kingdom with credit. He was very severe in the punishment of idolatrous acts. 1 Sam. xxviii. 9.

With regard to the development of doctrinal teaching in this book, we may notice, in the first place, how prominently it brought out one great truth which we shall see expanding as we pass on through the prophets; viz. the superiority of moral over ceremonial obedience. In this truth lay that germ of spiritual life which sustained the faithful few through the most corrupt periods of the monarchy; and which gradually prepared them to recognise the necessity of an abrogation of the ceremonial law of Moses, in order to make way for the gift of the higher, holier, and more permanent covenant, which was to be introduced by the promised Messiah.

Another point worthy of notice is the careful manner in which this book separates between the prerogatives of the king and the priesthood.[1] True, it was seen only in one event; but that event was pregnant with the most important consequences, and contained in itself a lesson for every succeeding monarch.

For the proper understanding of this subject we must bear in mind that among heathen nations it was never considered inconsistent with the kingly office to exercise that of the priesthood also. The person of the king was usually held to be sufficiently sacred for the performance of the most solemn sacrifices.[2] Saul was probably not a little influenced by this fact. The people having requested God to set him on the throne, did so with an express wish

[1] See chapter xiii. 8–14.

[2] The custom among the Grecians, as likewise afterwards among the Romans, was, "that the king should perform ceremonies and holy rites of religion, as well as civil business." Godwin, *Rom. Hist. Anthol.* lib. ii. sect. 2, cap. 9. The same thing prevailed in much earlier periods. For instance, Herodotus records it of the Egyptian kings. *Euterp.* cli. Herodotus refers, however, even here, to a period which was subsequent to that of Saul. For proof of its usage in still earlier epochs, see Lord Bolingbroke, *Remarks on the Shepherd Kings of Egypt.*

that they should have a king like the surrounding nations. It was only natural, therefore, that he should imitate the prerogatives of those monarchs, and claim a similar amount of personal dignity to sacred things as they did themselves. The Lord, however, here interposed with a clear declaration of his will. He had determined that the kingly and priestly prerogatives should be preserved entirely distinct. Saul was deposed for his presumption; and the whole of his successors were taught both the guilt and folly of attempting to invade the mediatorial office. Why was this? Could the Israelites at this time have understood its deep and secret meaning? Certainly not. They had not the most distant idea of its future bearing on the Messiah. Still it was a clearing of the way, and a preparation for that new development of prophetic truth upon the subject which was to be made to David in the next reign.[1]

The conduct of Saul in seeking an interview with Samuel after death appears to me to throw light upon the somewhat disputed question, as to the knowledge of the Church at this time touching a future life, a doctrine which will open further as we proceed. For of what use would this application of Saul to the Witch of Endor have been, if he had not been a believer in Samuel's immortality?

A GROUP OF PSALMS COMPOSED BY DAVID BEFORE THE DEATH OF SAUL;

viz. ix.–xi.; xvii.; xviii.; xxvi.–xxviii.; xxxi.; xxxiv.; xxxv.; lii.; liv.; lvi.–lix.; lxiii.; lxiv.; lxxxvi.; cix.; cxl.–cxlii.

We here arrive at a period of sacred lyrical poetry, rich beyond measure in its utterance of heartfelt devotion.

[1] See remarks on Ps. xx.

There had been occasional examples of this kind previously; such, for instance, as the 90th psalm, the song of Moses in the Book of Exodus, the song of Deborah in the Book of Judges, and the song of Hannah in the First Book of Samuel. But these instances had been rare. It was not until the time of David that they entered largely into the subject matter of Divine inspiration. Instances indeed had not been wanting of a more popular species of lyrical poetry among the Israelites. We read in Numbers xxi. 14, of a collection of such poems, called 'the book of the wars of the Lord.' A little later on in their history[1] we read also of 'the Book of Jasher;' in all probability another very similar publication.[2] We have no evidence that these were either spiritual or devotional. They were most likely of a secular, martial, and national character, and very far removed from any degree of religious inspiration.[3] When David, however, entered upon the scene of Israel's history he was led by the Spirit of God to redeem this kind of poetry from its secular character, and to invest it with a spiritual interest.

In this species of poetry he was followed by Solomon, Hezekiah, and others, as we shall see in their proper order. At present, we are concerned with those only which were most peculiarly his own. But before we consider these, it may be well to remark that the entire collection of psalms, as it has descended to us in the Masoretic Hebrew text, consists of five parts, each part ending with a distinct doxology.[4] The English,

[1] See Josh. x. 13, and 2 Sam. i. 18.

[2] For an account of the Apocryphal Book of Jasher, and for proofs of its being spurious, see Horne, *Introd. to the Study of Scripture.*

[3] See Hengstenberg, *History of Psalmodic Poetry*, sect. ii.

[4] They are as follows: Pt. I., Ps. i.–xli.; Pt. II., Ps. xlii.–lxxii.; Pt. III., Ps. lxxiii.–lxxxix.; Pt. IV., Ps. xc.–cv.; Pt. V., Ps. cvi.–cl. For a

Latin, and Greek versions disregard this division of the book; but it has been retained in the Syriac. These divisions, however, have no reference to any chronological arrangement, and were probably only drawn out by some early scribe for the sake of convenience or symmetry. Nor do they deserve to be regarded as of inspired authority.

We first come to the group of psalms announced above, the contents of which may be subdivided into two parts:

I. Moral Lessons.

II. Doctrinal Truths.

I. Moral Lessons taught in these Psalms.

1. *For the Godly.*

	PSALMS.
That they should publish God's praise among the nations of the earth	ix. 1, 11, 14; xxvi. 7; lvii. 9.
Should be watchful over their words	xvii. 3; xxxiv. 13; cxli. 3.
Should separate themselves from all wicked company	xvii. 4; xxvi. 4, 5; cxli. 4.
Should keep God's lovingkindness before their eyes	xxvi. 3.
That they were in danger of being drawn away by the wicked	xxviii. 3.
That they should commend the Church to God's blessing in prayer	xxviii. 9.
Should thank God for answers to prayer ...	xxviii. 6, 7; xxxi. 22.
Should commi ttheir spirits into the hands of God	xxxi. 5.
That they were often impatient and desponding without reason	xxxi. 22.
That they should incite others to the service of God	xxxi. 23; xxxiv. 3.
That their boasting should be only in the Lord	xxxiv. 2.
That they should seek an experimental sense of God's goodness	xxxiv. 8.

full and critical account of these, the student will do well to consult the article on the Psalms in Smith's *Dictionary of the Bible*. Still better, to a treatise on the subject at the close of the third volume of Hengstenberg, *On the Psalms*.

	PSALMS.
Should love peace	xxxiv. 14.
Should make past deliverances a reason for future trust	lvi. 13; lxiii. 7.
Should be decided in God's cause	lvii. 7.
Should desire God to be exalted and glorified	lvii. 5, 11.
Should be spiritually earnest in seeking God	lxiii. 8.
Should pray that the devices of the wicked might be brought to nought	cxl. 8.
Should be willing to be reproved by fellow saints	cxli. 5.

2. *For the ungodly.*

That they should be destroyed	ix. 5, 6; xxxiv. 16, 21; lii. 5; x. 15.
Should be caught in their own devices ...	ix. 15, 16; xxxv. 7, 8; lvii. 6; x. 2.
Should be condemned through mere forgetfulness of God	ix. 17.
That their happiness was all in this life ...	xvii. 14.
That their pride must be humbled	xviii. 27.
That they should not take bribes	xxvi. 10.
Should not be hypocritical in conversation ...	xxviii. 3; xxxv. 16; lviii. 1, 2.
Should not disregard the works of God ...	xxviii. 5.
Should not use proud and contemptuous language toward the righteous	xxxi. 18.
That they should forsake evil habits ...	xxxiv. 14.
That they should not slander the righteous ...	xxxv. 11.
Should not return evil for good	xxxv. 12; cix. 5.
That they were only spared by God's enduring goodness	lii. 1.
That they should not speak bitter words	lii. 2–4; lxiv. 3; cix. 2.
Should not curse and tell lies ...	lii. 3–5; lix. 12; cix. 17; x. 7.
Should not trust in riches	lii. 7.
Should not wrest the words of the righteous for evil purposes	lvi. 5.
Should not stop their ears at God's persuading voice	lviii. 4, 5.
Should not through unbelief deny that God hears them	lix. 7; lxiv. 5; x. 11.
Should not mock at the sorrows of the godly	cix. 25.

	PSALMS.
Should not be sensual or self-indulgent ...	cxli. 4.
That pride was the great cause of their not seeking God	x. 4.
Those who fought against the Church were under special malediction	xxviii. 4, 5; xxxv. 4–9; lviii.6–11; lix. 12–16; cix. 6–20.

II. Doctrinal Truths taught in these Psalms.

1. *Concerning God.*

That God was eternal	ix. 7.
Was omniscient	xi. 4; cxlii. 3.
Delighted in his people	xviii. 19.
Was the giver of strength and victory ...	xviii. 32–50.
Was more faithful than a parent	xxvii. 10.
That God always looked on the righteous ...	xxxiv. 15.
Was always near a broken and contrite heart	xxxiv. 18.
That God helped the afflicted poor	x. 17; xxxv. 10; cix. 31; cxl. 12.
Was a Saviour and Judge	liv. 1.
That God performed all things for his people ...	lvii. 2.
Went before his Church in mercy	lix. 10.
That his faithfulness was a ground of confidence for the righteous	ix. 10.
That he loved holiness in his Church ...	xi. 7.
The wicked and righteous should be treated according to their moral characters ...	xviii. 26; xxxi. 23.
His dispensations were perfect	xviii. 30.
His presence and honour were manifested in his sanctuary	xxvi. 8; lxiii. 2.

2. *Concerning the Church.*

That the Church should experimentally know God	ix. 10.
God's word should be the Church's safeguard	xvii. 4.
The Church would fall if left to its own strength	xvii. 5; xxvi. 1.
The Church longed for restoration to God's image after death	xvii. 15.
Should be willing to submit to judgment and heartsearching from God	xxvi. 1, 2.
Should love the sanctuary	xxvi. 8; xxvii. 4.
That faith armed the Church against the fear of man	xxvii. 1–3; lvi. 3, 4, 11.

	PSALMS.
All the destinies of the Church were in the hand of God	xxxi. 15.
The angel of God encamped round the Church for its defence	xxxiv. 7.
All the wants of the Church should be supplied	xxxiv. 9, 10.
The Church was doomed to trials, but promised deliverance	xxxiv. 19.
The grief of the Church was marked in God's book of remembrance	lvi. 8.
The Church should rejoice in the final overthrow of all its enemies	lviii. 10.
Divine power and mercy should be the subject of the Church's song	lix. 16, 17.
The Church should dwell in God's presence ...	cxl. 13.
3. *General Doctrines.*	
That sorrows come to the righteous by way of trial, but to the wicked by way of judgment	xi. 5, 6.
Inward purity in the worshipper was needful to render the tabernacle service acceptable ...	xxvi. 6.
The angel of the Lord was still God's messenger of judgment and mercy in the government of his people (comp. Ex. xxiii. 21)	xxxiv. 7; xxxv. 5.
Moral evil was centred in the heart	lviii. 2.
Man's nature was alienated from God even from his birth	lviii. 3.

These psalms were the genuine effusion of heartfelt piety; and, as such, spoke both with force and tenderness to the whole people of Israel. It is probable that they remained in the private possession of David until the formation of the choral service which he afterwards attached to the tabernacle. Nothing, however, can be clearer than their perfect adaptation to the wants and feelings of every pious Israelite: they even breathe a spirit and open an experience which find a counterpart in every age of the Church of God.

A review of their contents cannot fail to impress us with certain leading characteristics in the state of Israel's

theology at this period. The limits to which I wish to confine this work will not allow me any extended criticism. Yet I cannot but notice one interesting point which is here brought out; I mean the doctrine of the Angel of the Lord. The Psalmist evidently wrote under a conviction that this mysterious Angel which had appeared to Abraham, Jacob, Moses, and Joshua, was still the mediating power by which Jehovah governed his Church. Thus he says, "The Angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. xxxiv. 7). Again, speaking of the wicked, he says, "Let them be as the chaff before the wind, and let the Angel of the Lord chase them" (Ps. xxxv. 5). Hence the doctrine laid down in Exod. xxiii. 21, did not lie idle in the book of the law, but exercised a living power over the true believer's heart. It connected itself with preserving and redeeming grace, as well as with avenging judgment. It was a spring of thought which touched the inmost feelings, and drew out all the affections of the soul. In a word, it proved itself to be one of those central ideas which belonged to the spiritual experience of the Church; and that in a manner exactly corresponding to what was laid down in an earlier period of her history.

With respect to other doctrines in these psalms, we can only say, that their entire basis was contained in the Pentateuch. It would seem that their chief interest consisted in evolving, very naturally and simply, all the experimental working of previously revealed doctrine; unfolding the hidden life of Israelitish piety, and setting forth the leading features of plain and practical religion.

For this reason their effect on the popular mind, when sung or recited, must have been both pleasing and profitable. Indeed, it seems to have been a part of God's design in thus carrying on the teaching of his Church, to

animate and sustain all the deeper feelings of experimental religion in the hearts of his people. He formed in these psalms a depository for religious experience, to which he added from time to time; and out of which they could always glean lessons both of comfort and instruction. It was therefore a new method of Divine teaching. With the exception of the Book of Job there had been nothing like it before; and even that can scarcely be placed on a perfectly parallel footing with this portion of the revelation of God. In one respect, however, the two are strictly analogous; viz. in their adaptation to the state of the Church when suffering temporal affliction.

The ground on which David stood during his authorship of these psalms was peculiarly afflicting. He had been the benefactor of Saul, and yet he was persecuted by him as his greatest enemy. He had been chosen of God, the "man after God's own heart;" yet he was an outcast from all society. He had been anointed to the throne of Israel; nevertheless he was an exile both from his crown and country. It is easy to see, therefore, how the out-pouring of David's heart during such calamities formed the ground-work of national consolation to future sufferers in Israel; and how, in laying down this portion of Divine revelation, God was providing for the wants of his afflicted people in all ages of the world.

We come now to

THE REIGN OF DAVID.

THE SECOND BOOK OF SAMUEL, AND PART OF THE FIRST BOOK OF KINGS (VIZ. I., II. 1–11), WITH THE PARALLEL CONTENTS OF THE FIRST BOOK OF CHRONICLES (VIZ. I.–XXIX. 22).

I group all these together, although the books of the

Kings and Chronicles were not completed till after the Captivity; for it is only by doing this that we can obtain a correct historical account of the Divine dealings toward Israel during the reign of David. Some have been of opinion that David himself assisted in the compilation of the Second Book of Samuel, and that Solomon wrote the commencement of the First Book of Kings: nor is it improbable that they may have left certain annals or memoirs, which were afterwards incorporated into those books by Ezra in the form in which we now possess them. But whether they were originally compiled by Nathan, or David, or Solomon, or Ezra, they bear every mark of authenticity, and were replete with instruction for the Israelitish people in the future times of their monarchy.

The historical matter now before us exhibits a most rapid and changing series of events; for the right understanding of which it should be noticed that David's troubles during the persecution of Saul did not end with that monarch's death. Ishbosheth, the son of Saul, was proclaimed king by Abner, his father's commander-in-chief; and, though clearly a usurper, was recognised as king of Israel by all the tribes except Judah (2 Sam. ii. 10). Abner attempted to bring Judah to obedience; but was beaten by David's army under the generalship of Joab (ii. 17). Still the rights of David were not recognised (iii. 1). On the contrary, he had to reign no less than seven years and a half over the tribe of Judah alone; nearly a sixth part of the whole period of his government.

After his firm establishment on the throne of Israel, we find that his attention was directed not only to the internal discipline of the state, and the proper regulation of public worship, but to the success of the Hebrew arms in every direction. In doing which he partially fulfilled

those ancient prophecies found in Gen. xv. 18, xxvii. 29, 40; and Numb. xxiv. 7–9, 17–20, according to which the Hebrews were to extend their borders to the Euphrates, and subject the Edomites and Moabites to them. In addition to these military successes, the student should also note his preparations for the building of the Temple, and his splendid arrangements in the tabernacle service. On bringing up the ark from Kirjath-jearim, he appointed three Levites to preside over the music and psalmody, viz. Asaph the Gershomite, Heman the Kohathite, and Ethan the Merarite.[1] These three masters were placed in the highest positions of honour; presiding over the whole college of sacred music, and being inspired to compose psalms themselves.[2] They had under them no less than two hundred and eighty-eight pupils, male and female; among whom were the "sons of Korah" so often mentioned in the psalms. Of these three men, Asaph was chief; and the other two were called "Ezrahites," perhaps a term somewhat corresponding in modern times to "Laureates," from אָזַר to wreath or girdle, in allusion to the honorary dress by which their office was distinguished.

Perhaps it may be well also to note in this place, that David's tabernacle was entirely new, and built expressly for the reception of the ark; whereas the old tabernacle of Moses remained even till the days of Solomon at Gibeon (see 2 Chron. i. 3). Thus there were three tabernacles in the history of Israel: the Ante-Sinaitic; The Tabernacle, by way of pre-eminence reared at Sinai; and the Davidic.

[1] See 1 Chron. vi. 33, 39, 44; xv. 19.

[2] We cannot allow, however, that all the psalms which bear their titles were written by them; internal evidence is often against it. For the scripture account of these singers, see 1 Chron. xxv.

Into this tabernacle David also introduced a division of the priests into twenty-four classes or courses (1 Chron. xxiv.), sixteen courses of the descendants of Eleazar, and eight of those of Ithamar. All these were placed under the jurisdiction of the high priest. Each course served a week alternately; but all attended at the great festivals.

Having made these introductory remarks, I now proceed to exhibit the Divine teaching of the Church during this reign, as follows:—

I. Moral Lessons Taught Society.

II. Covenant Promises given to the Church.

I. What Moral Lessons were taught society.

	2 Samuel.	1 Chron.
This may best be illustrated by dividing Jewish society into five distinct sections. 1. *The Kings.* 2. *The Priests and Levites.* 3. *The Prophets.* 4. *The Army.* 5. *The People.*		
1. *Truths intended for the Kings.*		
The duty of forgiving their enemies	i. 1–12.	
The duty of administering impartial justice	i. 15; iv. 10–12.	
The duty of inquiring the will of God before entering on a national undertaking	ii. 1; v. 19, 23.	
The duty of paying respect to the memory of noble subjects ...	iii. 31–34, 38	
The duty of avenging murder ...	iv. 11, 12.	
The duty of destroying idolatrous images	v. 21.	
The duty of attending to the religious interests of the nation	vi. 2, 15, 18.	xiii. 2–9; xv. xxii. &c.
The duty of dedicating the spoils of victory to the Lord ...	viii. 10, 11.	xviii. 11.

	2 SAMUEL.	1 CHRON.
The sin of using their royal power beyond the bounds of justice	xi. 15.	
The duty of listening to rebukes from God's prophets ...	xii.7-13; xxiv.13,14.	xxi. 11-13.
The duty of committing themselves entirely to the disposal of the Lord	xv. 25, 26, 31.	
The duty of receiving advice from faithful adherents	xviii. 4.	
The need of integrity and the fear of God	xxiii. 3.	
The duty of regarding the lives of their subjects	xxiii. 17; xxiv. 17.	xi. 18, 19; xxi. 17.
The sin of vainglorioously numbering the people	xxiv.	xxi. 7.
That national sin would meet with national punishment ...	xxiv. 13.	xxi. 10-12.
2. *Truths intended for the Priests and Levites.*		
The danger of trespassing out of their appointed duties ...	vi. 6, 7.	xiii. 9,10.
That they should watch over and be helpers to the king ...	xv. 24-37.	
The duty of listening to godly counsel	xv. 24-30.	
That they should be in daily readiness to perform their appointed service	xvi. 37-43.	
That music was acceptable and pleasing to God in his tabernacle service		xvi. 4-43.
That the Levites should morning and evening bless God in the tabernacle[1]		xxiii. 30.

[1] Now that the tabernacle was to be no more moveable, the office of the Levites was altered.

	2 SAMUEL.	1 CHRON.
3. *Truths intended for the Prophets.*		
That they should not declare God's will before they had received a revelation from him ...	vii. 1–6.	xvii. 2–5.
That they should not be afraid to rebuke kings	xii. 1–13; xxiv. 13.	xxi. 11, 12.
4. *Truths intended for the Army.*		
The folly of unnecessary challenges to combat	ii. 15, 16.	
The folly of presumptuously rushing into danger	ii. 19–24.	
The guilt of treachery towards a foe	iii. 27–29; xx. 8–13.	
The danger of carnal confidence	v. 6, 7.	
That a spirit of union should pervade the army	x. 11.	xix. 12.
The duty of recognising God's cause in battle	x. 12.	xix. 13.
That their care should be for their sovereign's honour ...	xii. 27, 28; xxi. 17.	
The duty of carrying out God's commands against the Canaanitish nations	xii. 31.	xviii.-xx.
The sovereignty of God in overruling counsels of war against his Church	xvii. 14.	
5. *Truths intended for the People.*		
(i.) *As Subjects.*		
Duty of reverence for the king	i. 14; ii. 5; xv. 21; xviii. 3.	
Of gratitude for royal favour ...	ix. 7, 8.	
The doom of rebellion ...	iv. 8; xviii. 14, 15; xx. 22.	
That false representations might involve a kingdom in war ...	x. 3–7.	xix. 3–7.

	2 SAMUEL.	1 CHRON.
The sin of rebellion	xv.; xx. 1, 2.	
The duty of respecting the king's wishes	xviii.12; xxiii.15,16.	xi. 17, 18.
Of sympathising with his deliverance from danger	xviii. 28, 31.	
Of forwardness in paying honour to his person	xix. 41-43.	
Of using their influence to promote peace	xx. 16-22.	
(ii.) *As members of Society.*		
The blessedness of household piety	vi. 10-12.	xiii. 14.
The duty of remembering friendship after the death of friends	ix. 1; x. 2.	
The sin of adultery and murder	xi.	
The sin of incest	xiii.	
The sin of malice	xiv. 29, 30.	
The sin of seeking personal aggrandisement by slandering others	xvi. 1-4.	
The danger of disappointed ambition ending in self-destruction	xvii. 23.	
The weakness of inordinate affection for a favourite though rebellious child	xix. 1-7.	
The duty of showing respect to the aged	xix. 32-38.	
The danger of a spirit of jealousy disturbing the order of society	xix. 41-43	
The danger of breaking a covenant	xxi. 1-6.	
(iii.) *As members of the Church.*		
The danger of provoking the scandal of the wicked ...	i. 20; xii. 14.	
The sin of despising well-meant zeal for the Lord	vi. 20-23.	xv. 29.
The duty of acknowledging Divine favour	vii. 18-29.	xvii. 16-27.
The danger of not watching against temptation	xi. 2-4.	

	2 SAMUEL.	1 CHRON.
The blinding power of sin over the conscience	xii. 5, 6.	
The duty of confessing sin ...	xii. 13; xxiv. 10–17.	xxi. 8.
That penitence brought pardon though punishment followed	xii. 13–15.	
The duty of resignation under the loss of children	xii. 20–24.	
The hope of reunion after death	xii. 23.	
The retributive nature of God's justice against sin	xv.; xvi.	
The duty of submission to punishment when conscious of having merited it	xvi. 10–13.	xxi. 17.
The duty of acknowledging deliverances from God ...	xxii.	
The duty of magnifying God in his attributes	xxii. 3.	
That God permitted Satan's temptations to work out his own purposes	xxiv. 1.	xxi. 1.
The duty of self-sacrifice in thank-offerings	xxiv. 24.	xxi. 24, 25.
The duty of confidence in God, even under chastisements ...	xxiv. 14.	xxi. 13.
II. WHAT WAS TAUGHT BY GOD'S COVENANT PROMISES GIVEN TO THE CHURCH.		
That Israel should have an abiding place of inheritance over her enemies	vii. 10.	xvii. 9.
That David's seed and kingdom should be established through Solomon for ever[1] ...	vii. 12–17.	xvii. 11–15; xxii. 9, 10; xxviii. 5-7.
That the everlasting covenant of salvation should be built on David's house	xxiii. 5.	

[1] For a justification of this double sense of prophecy, see Davison, *On Prophecy*, discourse v., part 2.

The dealings of God toward his Church, so far as the events recorded in this book are concerned, were evidently of a varied and multiplied character. By the classification just drawn out, however, we see how clearly they bore upon the leading portions of society, and how admirably they were adapted for instructing them in the discharge of all their varied duties. I have arranged them in this way for the purpose of exhibiting, by a simple and useful method, the natural state of mind in which all reflecting men must have been placed while the course of events was going forward; for it seems to me that it is only by this means we can throw ourselves into the spirit of the history, and keep up a realised view of its religious aspect at the period of which we speak.

It will be seen by a review of these moral lessons, that posterity would have become greatly enriched in instruction after the events of David's reign, if it had but reflected upon them rightly: kings, priests, prophets, people, warriors, might all have learnt wisdom from the past. This was God's providential teaching. Had the future line of kings only studied and acted on the lessons here laid down, how much misery might have been avoided!

But not to anticipate the faithlessness of a coming generation, let me make a few remarks, in passing, upon the manner in which this second trial of monarchy sustained the theocratic government of the Church. We have seen that, while in the case of Saul it signally failed, the hopes of the more pious part of the nation were naturally fixed on David. And there is no doubt that they were rightly fixed on him; he showed himself deeply imbued, from the very first, with the true prin-

ciples of theocracy. Yet it seems impossible to suppose that the people could have regarded the reign even of *this* monarch with perfect satisfaction, or have felt that he was really a proper substitute for Jehovah, their invisible King. His crime with Bathsheba, and his guilt in numbering the tribes, must have given them terrible proofs, that, however brave in war and holy in general character, he was yet a very fallible and unworthy representative of the Lord. Hence they learnt the same lesson which they had often done before, and became convinced that, under this form of government as well as under preceding forms, the Lord might justly have pronounced them guilty and incapable of serving him without his constant and merciful interference.

God taught Israel, however, during this reign, not only by his providential dealings, but by positive revelations. These, though only few in number, opened before them strange and wondrous promises. We count them only as three; nevertheless they introduced into the Church a volume of fresh doctrine. In fact they contained pre-eminently a new development of Divine truth. Up to this time the promises relating to the Messiah had stood thus: at first he had been heralded merely as the "seed of the woman," *i. e.* one of the human race in general, without respect to any particular line of descent; afterwards he had been set forth as springing from Abraham's seed; then as belonging to one special tribe, viz. Judah. Thus their knowledge of the Messiah had become expanded, while the line of his descent had become contracted. From the great human race it had been contracted to a particular nation; and from a nation to a particular tribe. But now the knowledge of the Israelites was to advance a step further. God had

determined on contracting the line of Messiah's descent once more; it was to pass to a particular family in Judah, and that family was David's.

It may be asked, perhaps, where we have in this book any clear statement of Messiah's connection with the family of David? The answer is plain; and plain enough for every Israelite to have understood it. For if we look to the covenant promises which God gave to David in the seventh chapter of this book, and the parallel passages in the First Book of Chronicles, we shall find that David received an assurance of an unchangeable and everlasting kingdom in Judah. "The Lord telleth thee that he will make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will stablish the throne of his kingdom for ever."[1] It was on the strength of this that David said, on a subsequent occasion, "He hath made with me an everlasting covenant, ordered in all things, and sure."[2] Now, although it is true that we have nothing expressly mentioned here concerning the Messiah, yet in the language of Hebrew theology it is necessarily implied: for the Messiah's kingdom had been previously announced as springing from the tribe of Judah.[3] Moreover the kingdom of Messiah was to be an everlasting one. If, therefore, David's kingdom which was promised in these passages had been essentially distinct from the ancient promised kingdom of Messiah, it follows that there must have been two supreme and everlasting kingdoms in the same tribe of Judah—the one belonging to David, and

[1] 2 Sam. vii. 11, 12, 13. [2] 2 Sam. xxiii. 5.
[3] See Gen. xlix. 8, 10.

the other to Messiah, which would have involved a direct contradiction.

Hence nothing could be clearer than that henceforth the Messianic kingdom was to be expected as a branch from that of David's—the former being a fulfilment and completion of that of which the latter was only the commencement. Such was the standing point of David in his Messianic psalms; of which more is to be said presently.

I will only add, before passing on, that now the Church recognised Messiah as of David's family, it could not but reflect, in its more solemn seasons of meditation, on the singular fact that his great progenitor was born in part of Gentile blood through his great-grandmother Ruth. Thus a fresh germ of light was added to that previously existing on the ultimate union of the Gentiles with the Hebrew covenant, and on their birthright, in a certain measure, to an interest in Messiah's victories. But more of this as we proceed. Meanwhile let us now enter on—

SECOND GROUP OF PSALMS,

COMPOSED IN THE LIFETIME OF DAVID,

AFTER HIS ESTABLISHMENT ON THE THRONE OF ISRAEL,

VIZ. ii.; iii.–viii.; xii.–xvi.; xix.; xx.; xxv.; xxix.; xxx.; xxxii.; xxxiii.; xxxvi.–xliii.; l.; li.; liii.; lv.; lx.–lxii.; lxv.; lxvi.; lxviii.–lxxii.; lxxxiv.; xciv.; xcv.; ci.; ciii.–cvi.; cviii.; cx.; cxx.[1]–cxxii.; cxxiv.; cxxxi.; cxxxiii.; cxxxviii.; cxxxix.; cxliii.–cxlv.

[1] The psalms from cxx.–cxxxiv. are called "songs of degrees"—a phrase which has given rise to many speculations. The most probable rendering of the title is "songs of ascents," or steps. They appear to have been sung in every instance during a march, or while the people

I have selected these psalms after much careful consideration; having followed various authors, in some cases adopting the one, and in some the other's opinion.

It will be noticed in what follows, that, unlike the former, they contain a considerable amount of Divine teaching on the subject of Israel's great hope—Messiah's kingdom. This arises from the fact which we were considering on the preceding page. It will be remembered that the former group of psalms was composed previously to David's establishment on the throne, and at a time when he had not received the Messianic promises. We could not therefore expect that in those psalms any new development of Messianic doctrine would appear. But here the case was different. He wrote under the full perception of these glorious promises. Hence they could not but make their appearance.

It will be necessary in introducing these, to explain, as briefly as possible, the principles upon which the subsequent truths respecting the Messiah have been deduced from these psalms. For this purpose we must endeavour to throw ourselves completely into the Jewish mind, and take our stand side by side with the children of faith in Israel, while they heard or sung these wonderful compositions.

In the first place, it can scarcely be doubted that David in speaking of his own kingdom throughout these psalms apprehended the Messiah's in the distance.

were stopping. These "march songs" were of various kinds, and composed on different occasions; some being melancholy, others triumphant. For instance, cxx. seems to have been sung by David while walking in exile among his enemies; cxxi. cxxii. by the people who came up from different parts of the land to Jerusalem during the three great yearly feasts.

When he chanted his own victories, the Spirit of God led him to perceive a counterpart to all these in the future victories of the Messiah, especially in the places where Divine inspiration prompted him to use expressions which surpassed his own experience. There could not fail then to have been the idea in his mind of overwhelming amazement at the breadth and depth of colouring in the poetic picture. Sensible that he had not, in his own personal experience, ever literally fulfilled the description, he must have intuitively felt his language to be prophetic, and beheld the Messiah distantly, though indistinctly, before him. Such was the uniform opinion of the ancient Jewish Church.

This being so, there is no doubt, in the second place, that the people of Israel equally shared in David's prophetic convictions. Under the teaching of the school of the prophets, now thoroughly established in the land, the people could not but be indoctrinated in so important and fundamental a point of scripture interpretation. Hence we learn that, from an early period, it became an express canon among the Jews always to consider those psalms which were only partially fulfilled in the person of David or Solomon, as waiting for their complete fulfilment by the Messiah.[1] It was on this necessary ground of interpretation that the 8th, 22nd, 45th, and 72nd Psalms, and other similar ones, were referred to the Messiah; since some parts of the descriptions given in them could apply neither to David nor Solomon,[2] nor to any of their successors. On the same principle of interpretation, how-

[1] See this ably and largely treated in Dr. Allix's *Judgment of the Ancient Jewish Church.*

[2] As an illustration take the 4th verse of the 45th Psalm, which, as Bishop Horsley says, could have no reference to Solomon, because he was no warrior.

ever, we are obliged to omit as *necessarily* prophetic some passages, like Ps. xli. 9, and lv. 12–14, which under the full light of Gospel truth we usually regard as such; for as there was no part of this description which was not literally fulfilled in Ahithophel's conduct toward David, we have no warrant for supposing that the Hebrew Church could see any prophetic truth in it. I mention this to account for the omission of these psalms among those here grouped together as Messianic.

But in judging what psalms were strictly speaking Messianic, the Hebrews went further than this. They were now able from all their past prophecies of the Messiah to study each new development of prophetic truth, and by comparing one with the other, to fix upon the various parts which necessarily referred to him. Thus, from the promises originally given to Abraham, Isaac, and Jacob, they naturally drew the inference that all those psalms referred to the Messiah which prophesied of the conversion of the Gentile nations to the knowledge of the true God, and of the universal reign of holiness over the earth. In the same way, from the promise originally given to Eve, they inferred that all those psalms prophesied of the person and the times of Messiah which spoke of salvation from sin, and of the final deliverance of God's Church from the dominion of her enemies.

These considerations will suffice to explain why the Messianic psalms found in the present group have been limited in the following pages to so few as thirteen.[1] They will also show the principle on which the doctrinal truths have been deduced from them. It may be remarked, however, that all these prophetic views were necessarily dim and indistinct. Standing upon our pre-

[1] These are—Ps. ii.; viii.; xvi.; xxi.; xxii.; xxiv.; xl.; lxviii.; lxix.; lxxii.; cx.; cxxxviii.; cxlv.

sent platform, of course we read them plainly; but from Israel's, the case was different. I have therefore so endeavoured to set forth their probable distinctness, as on the one hand not to do injustice to the Church's light; and, on the other, not to overrate it.

With these remarks we will now proceed to analyse the scope of Divine teaching in this interesting group of psalms. I divide their contents into two parts:—

I. Experimental Truth.

II. Doctrinal Truth.

Let us consider—

I. What was taught here as experimental truth.

	Psalms.
This may be subdivided very naturally in relation to the exercise of *prayer, faith, joy, love, sorrow, and watchfulness.*	
1. *In relation to the exercise of Prayer.*	
They learned that—	
Memory should dwell on past answers to prayer	iii. 4; xxi. 4; xl. 1, 2; lxi. 5; cxxxviii. 3.
Past mercies might be pleaded in prayer as an argument for further mercies ...	iii. 7; iv. 1; xxv. 6; lxi. 2, 3.
The heart should cultivate a habit of self-communion	iv. 4; xlii. 5, 11; xliii. 5; lxii. 5; ciii. 1, 2.
There should be stated times set apart for prayer	v. 3; lv. 17.
Prayer should be made for Divine guidance and teaching	v. 8: xxv. 4, 5; xxvii. 11.
Pardon for sin should be specially entreated	xix. 12; xxv. 7, 18; xli. 4; li. 1, 2, 7, 14.
Holiness should be specially entreated ...	xix. 13; li. 10–12.
The heart should be continually lifted up in prayer	xix. 14; xxv. 15; lv. 16, 17.
Prayer should be offered for kings ...	xx. 1–6; lxxii. 1.
Love for the sanctuary should be cultivated in prayer	xlii. 1, 2; lv. 14; lxxxiv.; xliii. 3, 4; lxv. 4; cxxii. 1, 4; cxxxviii. 2.

	PSALMS.
Blessings on the Church should be specially entreated	li. 18; cxxii. 6–9; cxliv. 12.
Prayer would be unavailing if sin were cherished	lxvi. 18.

2. *In relation to the exercise of Faith.*

They learned that—	
God's providential care should be realised in the daily blessings of life	iii. 5; xiii. 6; xxiii. 5; lxxi. 6; iv. 8; xvi. 5, 6; lxviii. 19; cxxi.
Seasons of danger or want should be met by faith in God	iii. 6; iv. 6; xvi. 8; xx. 7; xlii. 5–11; lxxi. 1–5; xxv. 2.
Faith should be earnestly longing after the Messiah's promised salvation	xiv. 7; liii. 6; xxv. 22.
Faith should remove the fear of death ...	xxiii. 4.
The goodness of God should encourage faith	xxxvi. 7.
Faith should produce patience in time of trial	xxxvii. 1–7; xlii. 5, 11; cxxxi. 2.
Faith should anticipate victory over dangers	cxxxviii. 7, 8.
The believer should not speculate on things above its reach	cxxxi. 1.

3. *In relation to the exercise of Joy and Praise.*

They learned that—	
It should be offered in the sanctuary ...	xcv. 1–6.
Spiritual joy was superior to carnal ...	iv. 7.
All should rejoice who had an interest in God's covenant love ... xl. 16; lxx. 4;	v. 11, 12; xxx. 4, 5; xvi. 8, 9; xxxii. 11; lxviii. 3, 4; cxliv. 15; xxi. 1; xxxvii. 4; lxix. 32; cv. 3.
God's Majesty in nature and in general works of creation should produce emotions of joyful praise	viii.; xxix.; lxv. 5–13; lxviii. 33–35; civ.
The sense of pardon imparted joy ...	li. 7–15; xxxii. 1, 2.
The praises of God should be uttered as well as felt	lxxi. 8, 15, 24; cxlv. 1–7.
Every power of the soul should be engaged in praising God for his mercies	ciii. 1; cxxxviii. 1.

	PSALMS.
They should offer thanksgiving after deliverance from dangers	cxxiv.
The praises of God should be made known among the heathen	cviii. 3; cxlv. 11, 12.
They should commemorate their past national mercies and judgments	cv.; cvi.
4. *In relation to the exercise of Love.*	
They learned—	
The blessedness of holding communion with the saints	xvi. 3.
Of being charitable to the poor	xli. 1-3.
Of unity among brethren in the Church of God	cxxxiii.
Of love toward God	cxlv. 20.
5. *In relation to the exercise of Sorrow.*	
They learned that—	
All sorrow should be cast on God for sympathy	vi.; xii. 1; xxxviii.; xliii.; vii. 1-6; xiii. 1-4; xlii. 9; lv. 22.
Sorrow for sin was needful	xxxviii. 18.
It should wean the righteous from the world	lv. 5, 6.
Chastenings were a blessing to God's people	xciv. 12-14.
They should feel it an affliction to be forced into the company of wicked men ...	cxx. 5-7.
6. *In relation to the exercise of Watchfulness.*	
They learned that—	
They should be watchful against rash and unguarded words	xix. 14; xxxix. 1.
Watchful against taking false steps ...	xciv. 18.
Watchful against hardness of heart ...	xcv. 8-11.
Watchful against evil companions, slanderers, and deceivers	ci. 3-8.
Watchful against impatience of spirit ...	cxxxi. 2.
The soul should submit itself to God's most searching scrutiny	cxxxix. 2-4.

II. WHAT WAS TAUGHT HERE AS DOCTRINAL TRUTH.

This may be divided into 5 parts,—viz., concerning (1) *God*, (2) *The Law*, (3) *Sin*, (4) *Holiness*, and (5) *The Messiah*.

1. *Concerning God.*

(1.) *In relation to himself.*

They learned that—	PSALMS.
The greatness of his felicity made it impossible for him to receive any advantage from his creatures [1]	xvi. 2.
All his purposes were immutable	xxxiii. 11.
His truth and mercy were infinite and eternal	xxxvi. 5; cviii. 4.
Power and mercy were solely centred in him	lxii. 11, 12.
His holiness was infinite	lxxi. 19.
His glory was eternal	civ. 31.
He was Omnipresent and Omniscient ...	cxxxix. 1–13.

(2.) *In relation to his people.*

They learned that—	
He was ever watchful over them ...	iii. 5: xxiii. 1, 2; cv.; iv. 8; xxxiii. 18, 19; cxxi.; cxxxix. 15, 16.
All their safety was in God's hand ...	iii. 8; lx. 11, 12; lxii. 1; lxviii. 20.
They were chosen by God for his own purposes	iv. 3; xxii. 30; lxv. 4.
He was condescending to them	viii. 4; cxliv. 3.
He demanded personal sanctification of them	xv.; xxiv. 3–5.
He would give them eternal pleasures ...	xvi. 11; xxxvii. 18.
He promised peculiar blessings to the meek	xxii. 2, 6; xxv. 9; xxxvii. 11.
He owned himself their Shepherd ...	xxiii. 1, 2; xcv. 7.
He guided and taught men in the way of righteousness	xxv. 8, 12; xxxii. 8; cxliii. 10.
All his providential dispensations were ordered in mercy toward them	xxv. 10; xxx. 5; xciv. 12; ciii. 8–14.
He abundantly supplied all their wants ...	xxxvi. 8, 9; lxxxiv. 11; ciii. 4, 5.
He would never forsake them, or allow the wicked finally to triumph over them ...	xxxvii.; cxxxviii. 7, 8.
He was justified in condemning them for sin	li. 4.
He preferred inward penitence to ceremonial sacrifice	li. 6, 16, 17.
He was gracious to them when in trouble ...	lv. 22; ciii. 13, 14; cxxxviii. 7; cxlv. 14.

[1] Bp. Pearson, *On the Creed*, art. i.

	PSALMS.
His Divine truth and faithfulness pledged success to Israel	lx. 4; ciii. 17, 18.
He was patient and slow to anger with them	cxlv. 8.
He would wind up his moral government of the world by an universal judgment ...	l. 1–6.
(3.) *In relation to the world.*	
(i.) *To the material world.*	
They learned that—	
All creation witnessed to the existence and glory of God	viii.; xix. 1–6; xxxiii. 5–8; lxv. 5–13; civ.
Even so plainly that children might understand it	viii. 1, 2.
He held undisputed power over all creation	xcv. 3–5.
(ii.) *To the heathen world.*	
It was under his moral government ...	xxxiii. 13–15.
It shared the bounty of his Providence ...	lxv. 9–13; cxlv. 15,16.
He chastised it for sin	xciv. 10.
2. *Concerning the Law.*	
That the more it was tested the more its truth would appear	xii. 6.
That it was perfectly holy	xii. 6; xix. 8, 9.
That it enlightened the mind	xii. 8.
That it warned the conscience	xii. 11.
That God rewarded obedience to its precepts	xii.; xxv. 10.
That it preserved the soul from falling ...	xxxvii. 31.
3. *Concerning Sin.*	
(1.) *Its nature and character.*	
They learned that—	
It induced flattery	v. 9; xii. 3.
It induced treachery	vii. 4; xli. 9.
It induced oppression of the poor ...	xii. 5; xciv. 6.
It induced covetousness	x. 3.
It induced pride and self-confidence ...	xii. 3, 4; xciv. 2, 4.
It induced cursing	x. 7.
It induced infidelity	xiv. 1; liii. 1; xciv. 7.
It induced joy over the fall of the righteous	xiii. 4.
It induced disuse of prayer	xiv. 4; liii. 4.
It induced dishonesty and fraud ...	xxxvii. 21.

	PSALMS.
It induced murder	xciv. 6.
It induced vain thoughts	xciv. 11.
It produced misery in the sinner	xxxii. 10; xl. 12.
The influence of wicked rulers was corrupting to society	xii. 8.
Sin indulged gained power	xix. 13.
It gave carnal security in time of success ...	xxx. 6.
Provoked God's judgments	xxxix. 11; lxviii. 21.
Existed from the birth	li. 5.
Was fostered by a course of prosperity ...	lv. 19.
Debased the understanding	xxxii. 9.
Rendered man unable to justify himself ...	cxliii. 2.
Tempted God to destroy them	xcv. 8–11.

(2.) *Its remedy.*

They learned that—	
It should receive perfect forgiveness after penitent confession and prayer... ...	xxxii. 1–5.
It was pardoned by undeserved mercy ...	li. 1.
Pardoned sin should never be remembered any more	ciii. 12.

4. *Concerning Holiness.*

They learned that—	
It was marked by uprightness of conduct toward men in all things	xv.; xxiv. 3–5.
A state of piety was sure to provoke the opposition of wicked men	xxii.; xciv. 1–7.
Godly poverty was better than ungodly riches	xxxvii. 16.
A righteous man should be merciful and charitable	xxxvii. 26.
The righteous should put no trust in worldly things	lxii. 9, 10.
No ceremonial observances were acceptable without piety	l. 7–14.
True piety contemplated God's holiness, not its own	lxxi. 15, 16.
The righteous must be humble	cxxxi. 1, 2.
They should have a future life beyond the grave	xvi. 8–11; xvii. 15; xxiii. 6.

5. *Concerning the Messiah.*

(1.) *Of his person.*

That—	PSALMS.
He should bear the title of "Son of God" ...	ii. 7.[1]
Should bear the title of "David's Lord" ...	cx. 1.
Should be constituted "King of Zion" ...	ii. 6.
Should be crowned as king with glory and immortality	viii. 5; xvi. 10; xxi. 1–6.
Should sit at the right hand of God in triumph	cx. 1, 2.

(2.) *Of his work.*

That—	
He should come to do God's will ...	xl. 7, 8.
Should come to preach righteousness and bring in enlarged revelations of the Divine will	xl. 7–10; xxii. 22.
Should do this without the necessity of ordinary sacrifices and burnt-offerings ...	xl. 6; lxix. 30, 31.
In this mission he should be opposed by the confederated kingdoms of the earth ...	ii. 1–3.
During the conflict he should be brought into the greatest extremity of personal suffering	xxii. 1–21; lxix. 1–21.
He should nevertheless have final victory ...	ii. 4, 5, 8; xxiv. 7–10; xxi. 8–13; lxviii. 18; xvi. 8–11; cx. 1.
Should judge his enemies with great severity	ii. 9; cx. 5–7.
Before this judgment he should offer peace to the rebel nations of the earth	ii. 10–12.
His kingdom should extend over the whole world	viii. 6; cxxxviii. 4, 5; xxii. 27–31; lxviii. 29–32; lxxii. 8–11, 19.
In this kingdom he should rule over a willing and holy people, and keep them in perfect peace and righteousness	cx. 2, 3; lxxii. 2–7.
He should sit on his throne exercising a priestly power like Melchisedec ...	cx. 4.
He should endure for ever	lxxii. 17; cxlv. 13.

[1] Bishop Horsley considers this psalm to consist of three parts: the first spoken in the person of the Psalmist, the second of Messiah, and the third by the Psalmist.

When we review the truths thus classified, it seems as if we scarcely knew whether to wonder most at the depth of experimental piety, or at the richness of prophetic vision which they involved.

Of the first there can be no doubt. For of all the past epochs in Israel's history, none is revealed to us as so rich in the language of devotion. We seem admitted here into the very heart of the Church of God; and can drink most deeply into the doctrine of the communion of saints. In revelations of dogmatic truth our present age of course surpasses that now before us; but not so in experimental acquaintance with true devotion. Here we can all join hand in hand. We breathe one common spirit; we drink from the same fountain; we kneel before the same eternal throne. Indeed we may almost say that in these psalms language has so exhausted her powers, and thought emptied her stores, as to challenge all attempt at competition. We can still take them as a model, and feel them to be the common possession of God's universal Church in every age of the world; a feeling no less suggested by their perusal than confirmed by experience.

Though they fail in their revelation of doctrinal truths when compared with the subsequent and more glorious revelations of the New Testament, yet we find many very important additions in them to the preceding stock of knowledge. Who can look, for instance, into a psalm like the 32nd, and not perceive a great advance in the revelation of the doctrine of forgiveness of sins? Here the eye of every Israelite was expressly pointed to the free grace of God. Pardon was promised in the most unmeasured language; not as bestowed in answer to any self-sacrificing penances, but as the simple result of confession and faith. It is from this, let us remember, that

St. Paul illustrates the doctrine of justification by faith (Rom. iv. 6, 8).

The doctrine of a future life for the righteous was also here set forth in the language of devotion, bringing out its truth with great plainness to every spiritual mind. And not only the existence of a future life, but a life of consummated holiness and joy in the presence of God for ever. I have referred only to the 16th, 17th, and 23rd Psalms in proof of this; but others might be equally adduced.

But by far the greatest increase of doctrinal development lies in those psalms which are more peculiarly Messianic. Here we get a view of the Messiah which brings us much nearer to his real character. Up to this time we have had to view him only as a King and a Prophet; now he is set forward as a Priest (Ps. cx.). We look in vain over any of God's former revelations for a prediction of like nature to this—"Thou art a priest for ever after the order of Melchisedec." It is true that Melchisedec had appeared on the stage of history; but we had not then the slightest intimation that he had any connection with the Messiah. The notice of this strange person in the Book of Genesis is the barest record possible. He passes before us like a vision, and is gone. Up to the time of David, therefore, we are scarcely warranted in looking at the record of Melchisedec in any other light than as an almost insignificant event among the grander scenes of Israel's history. But here, by a fresh development of Divine truth, the forgotten page is recalled, and Melchisedec's name is made illustrious and eternal, because he is seen to have been a type of Messiah.

The Israelites, in reading this prophecy, could not but connect their former views of the promised Redeemer

with others of a more novel nature. Melchisedec was not only a king, but a priest; he received tithes from Abraham, and gave him his ministerial benediction. As a type of the Messiah, therefore, it must have at least taught them that he would come to execute a double office; and that while he ruled over Israel as their heavenly monarch, he would also act as a mediator between them and God, and expect their devout homage. The elementary notion which they had of him, that he would appear to destroy the curse of sin, and remove all need for sacrifices by his direct victory over the devil, would also thus receive additional light. They must now have perceived that at his coming great and wondrous changes would take place, not only in relation to their own happiness, but in the form and administration of Divine worship. They could not but have inquired respecting the end of Aaron's priesthood. If Messiah were to appear in the order of Melchisedec's, what was to become of Aaron's?[1] It seems as though the veil were here being gradually lifted up, and the way made plainer for future and more explicit revelations. A fresh flash of conviction must have burst upon the spiritually-minded, telling them that the Mosaic institutions were at last to give way to some more glorious dispensation; and that the dawn of Messiah's reign would be the opening of a new era in the Church as well as the State.

This view must have been confirmed also by the 40th Psalm; in which the moral obedience of the Messiah to the will of God was brought to the forefront of the picture, while all the Levitical sacrifices were put into the background, as being utterly inferior. That

[1] The student will remember that this was St. Paul's reasoning in Heb. vii. 11.

Psalm unmistakably represented the Messiah as a Prophet rather than a Priest; a Prophet, too, who, instead of coming to do honour to the Levitical law, was to fulfil this grea commission by preaching truth and righteousness to the "great congregation,"[1] at the expense of mere ceremonialism.[2] We shall see this subject brought out in the prophets, particularly in Joel, Micah, and Isaiah. For the present, therefore, we may be content with this germ of the truth; remembering only to watch its gradual development as we proceed, and to note the advance which it made in the fuller spirituality of the Messianic hopes.

Another forward step in this direction was seen in a new truth, now for the first time brought forward, viz. the doctrine of a suffering Messiah. I do not mean to deny that Abraham and Moses, and other eminent patriarchs, may have had some particular illumination on this point privately vouchsafed to them. But certainly no such doctrine was ever published before as an article of the national faith, or as any necessary element of Messianic expectation. Here, however, David plainly introduces it. We must remember that, on the promise of 2 Sam. vii., David beheld the Messiah as an ideal counterpart of himself. Being king over Zion, and head of the congregation of the Lord, he regarded his own position as symbolical of the future Redeemer. From the

[1] Bp. Horsley says "that this was the great congregation of the universal Church collected from the general mass of the world, in opposition to the particular congregation of the Jewish people." But I doubt whether the Jews saw this in David's time. Indeed Hengstenberg thinks "that there is no allusion here at all to Messiah's prophetical office." Calvin, however, even makes Ps. ii. 7, descriptive of Messiah's preaching, translating it "I will preach the law."

[2] Compare this remark with those on page 139.

fact, therefore, that he had himself ascended the throne through painful suffering, he was led by inspiration to transfer the same experience to his wondrous successor. Of course this opening vision of the doctrine was dim and feeble compared with its coming development in the time of Isaiah. Still, on the theory according to which the whole Messianic picture was constructed in these psalms, it must have been irresistibly striking to the mind of every well-taught Israelite.

Let us pass to another point. We have already seen that certain germs of belief had been made known respecting his superhuman or Divine nature. Here the truth was expanded a little further. Thus, in Ps. ii., he was called "the Son of God;" one in whom to trust was to be saved, and whose anger brought with it destruction.[1] In Psalm cx. also, he was described as the "Lord of David," sitting at the right hand of God.[2] Now, what were these revelations but fresh glimpses of the truth, that the redemption of the human race was to be effected by some mysterious appearance of the Divine Being in manhood; perhaps that Mediator, or Angel of the Lord, who had "redeemed Jacob from evil."[3] One can scarcely say how far this truth was nationally received; yet it is clear that by these psalms, previous hopes and belief on the subject among the more spiritually-minded must have gained much in distinctness and significance.

Thus, upon the whole, it may be observed that these Messianic psalms presented a perfect drama of Messiah's coming story. Here the Israelites could look by faith to the future, and see a beautiful combination of all the

[1] See Hengstenberg's *Christology* (last edition).

[2] This was our Lord's own interpretation of the passage to the Jews and which they evidently allowed. See Matt. xxii. 42–45.

[3] See Gen. xlviii. 16.

Redeemer's offices. He was described to them as superhuman or Divine in his person, coming with messages of peace to the rebellious nations of the earth,[1] and proclaiming righteousness to his people;[2] his object being to destroy sin, and introduce a kingdom of glory over the whole world. In this splendid movement he was also described as meeting with the most fearful opposition; so much so that there are certain mysterious but significant statements of his being temporarily subjected to the greatest indignity and suffering.[3] The story goes on, however, with uninterrupted clearness; and the Messiah is at last declared triumphant over every foe, and seated as King on his holy hill of Zion.[4] From this point his kingdom is described as extending over the whole world,[5] and destined to endure for ever;[6] sacrifices being altogether abolished,[7] and a priestly office announced which was to be exercised in conjunction with his kingly office over a willing and a holy people.[8]

What could be more magnificent or inspiring than these distant glimpses of the approaching Messiah? How the Church must have longed for this glorious era! How well must it have tended to give fulness and fervour to the singing of these psalms in the tabernacle and temple! And how beautifully it must have introduced those other kindred psalms of praise which were to be published in the following reign, prophetic of the Messianic triumphs, and descriptive of the world's salvation. But it is time to pass on to the next portion of Israel's history, viz. that comprised in

[1] Ps. ii. 10–12.
[2] xi. 7–10.
[3] ii. 1–3, 4, 5, 8; xxi. 8–13; xxii. 1–21, etc.
[4] ii. 6.
[5] viii. 6–9; xxii. 23–31; lxviii. 26–32, etc.
[6] cxlv. 13.
[7] xl. 6; lxix. 30, 31.
[8] cx. 2–4.

THE REIGN OF SOLOMON.

PART OF THE FIRST BOOK OF KINGS (II. 12–XI.), WITH THE PARALLEL CONTENTS OF THE FIRST AND SECOND BOOKS OF CHRONICLES (1 CHR. XXIX. 23–30; 2 CHR. I.–IX.)

We must be prepared for a very different class of events during this reign from those we met with in the last. David was a man of war; Solomon, a prince of peace. He was a young man when he came to the throne; yet he found himself the sovereign of a people whose name was feared over a great part of the known world. Indeed, the Hebrew commonwealth at this time was the principal in Western Asia, extending from the Mediterranean Sea to the Euphrates, and from the Nile to the Persian Gulf. He was, from the very first, therefore, surrounded by peace and prosperity. It is true that Adonijah, his eldest brother, opposed his ascent to the throne; but the attempt was easily frustrated; for Solomon was immediately welcomed throughout the nation as its lawful king, both by Divine appointment (1 Chron. xxviii. 6) and by his father's express wish (1 Kings i. 13, 32–35).

In order that we may see how God was instructing his Church during this reign, I shall divide these records of it into two parts:—

I. HISTORICAL EVENTS.
II. ORAL REVELATIONS.

I. WHAT WAS TAUGHT BY HISTORICAL EVENTS.

1. *Lessons for the Church.*

	1 KINGS.
That the highest ecclesiastical powers owed allegiance and submission to the king ...	ii. 26, 27.

	1 KINGS.	2 CHRON.
They might be degraded and deposed by the king for their rebellion against him ...	ii. 26, 27.	
Offerings to God's service should be proportioned to the wealth he bestowed ...	iii. 4.	i. 6.
Prayer should be made for spiritual blessings before temporal	iii. 5–12.	i. 9–12.
Temporal as well as spiritual gifts are bestowed in answer to prayer	iii. 12–14.	i. 11, 12.
God would dwell henceforth in their temple[1] in visible covenant with his people ...	viii. 10, 11.	v.
He would accept the desire of the heart, even should he not allow its execution ...	viii. 17, 18.	v. 1, 7, 8.
The attitude of the worshipper should be suited to the service in which he was engaged ...	viii. 14, 54, 55.	vi. 3, 12, 13.
God's glory and faithfulness should be publicly acknowledged	viii. 23, 24, 56.	vi. 14, 15.
He would hear and answer every prayer of his people in His temple	viii. 28–53.	vi. 19–42; vii. 1, 2.
The Church was privileged to ask largely of God in prayer	viii. 28–53.	vi. 19–42; vii. 1, 2.
No sacrifices were too costly to offer to the Lord ...	viii. 63, 64.	vii. 4, 5.
The people should bless a pious king	viii. 66.	
The best men might be drawn from God by the power of temptation	xi. 1–8.	

[1] This temple was seven years and a half in building, an extraordinarily short time considering its magnificence. And if we are to believe Prideaux, the overlaying of the Holy of Holies alone amounted to £4,320,000.

	1 KINGS.	2 CHRON.
Continued prosperity needed peculiar sanctification of the heart	xi. 1-8.	
2. *Lessons for the State.*		
That—		
Solomon sat on the throne as the personal representative of God's theocratic government		xxix. 23.
Subjects should render submission to their lawful sovereign		xxix. 24.
Those who ridiculed God's appointed ministers would bring judgments upon themselves	ii. 36-46.	
There should be a bold administration of public justice :		
Seen by Solomon's treatment of Adonijah	ii. 13-25.	
Seen by Solomon's treatment of Abiathar [1]	ii. 26, 27.	
By Solomon's treatment of Joab	ii. 28-35.	
By Solomon's treatment of Shimei	ii. 36-46.	
By Solomon's treatment of the two women	iii. 16-28.	
The opening of a new reign should be consecrated by religious service	iii. 4, 15.	i. 6.
A government regulated by Divine wisdom was sure to be reverenced	iii. 28; iv. 29-34.	
A time of peace should be devoted to the service of God and the improvement of the people...	iv. ; v. 4, 5.	

[1] By Abiathar's deposition, and Zadok's appointment, the succession of the high priesthood reverted to the line of Eleazar.

	1 KINGS.	2 CHRON.
No amount of temporal prosperity was too great for God to confer on Israel while both king and people were obedient to him [1] ...	iv. 1–28; x. 14–29.	i. 13–17; ix. 13–28.
A time of peace was more conducive to the welfare of religion than a time of war	v. 1–5.	
Kings should not fear to mix religion with secular business	v. 1–6.	
The wealth and prosperity of the State should be consecrated to God's glory ...	v.–vii.	ii.–iv.
It was the duty of kings to preside over the religious institutions of the nation ...	viii.	vi.
National prosperity was a subject for national thankfulness	viii. 66.	vii. 10.
If Israel were faithful to God she would attract the homage of Gentile nations, and impart blessings to them ...	x. 1–13.	ix. 1–12.
The best and most glorious of kings proved a poor representative of the theocracy ...	xi. 1–8.	
God would visit the sins of the king on the kingdom ...	xi. 14–25.	

II. ORAL REVELATIONS.

1. *By Vision.*

That—

Solomon's reign should be unexampled for wisdom and glory	iii. 12, 13.	i. 12.
Solomon's temple should be the		

[1] The temporal glory of Solomon was truly wonderful. All his drinking vessels and plate were of gold. His household daily consumed thirty oxen, one hundred sheep, and game of all sorts. His stables contained 4000 stalls for his horses, 1 Kings x. and 2 Chron. 9.

	1 KINGS.	2 CHRON.
Lord's dwelling perpetually for communion with his people	iii. 3.	vii. 12-16.
The succession and continuation of Solomon's kingdom should depend on his own faithfulness	ix. 3-9.	vii. 17-22.
On account of his apostasy his kingdom should be divided	xi. 9-12.	
2. *By the prophet Ahijah.*		
That—		
Solomon's kingdom should be rent after his death, and ten tribes given to Jeroboam ...	xi. 29-35.	
For David's sake the sceptre should still be held by Judah	xi. 32, 36.	
Jeroboam should begin his reign with God's favour and promises	xi. 37, 38.	

The adaptation of all this teaching to the condition of Israel as a nation, will be best seen by a careful notice of the particular points just recorded. It would be needless to recapitulate them; but one or two may be selected as instances. Let us bear in mind that we have now followed the people from their first departure out of Egypt to the zenith of their glory in Jerusalem. Every step they had taken had been suitably accompanied by oral instruction and providential guidance. The Divine teaching had been always suited to their circumstances. It was the same still. Whether we look to the wants of the Church or of the State, everything was exactly adapted to supply them. Thus, in the Church, we see an increasing splendour of temple services; one result of which might have been a temptation on the part of the priesthood to make attempts at ecclesiastical supremacy over the crown. This danger, however, was met by

Solomon's conduct towards Abiathar, in which he plainly showed that the highest ecclesiastical powers owed allegiance and submission to the king. Another result might have been the temptation to rest on temple services, while private prayer was neglected. Here, again, we may see how God graciously met the danger; illustrating the blessedness of private devotion, and inviting his people to ask him secretly for wisdom (1 Kings iii. 5–13).

If we pass from the Church to the State, we must remember that it was most important at the opening of a long line of kings, to lay down certain fundamental principles in the management of their kingdom. Now these we find admirably set forth. Let me refer to the proofs here given in favour of a bold administration of public justice, and of the commencement of a new reign by solemn religious services; also to the duty of kings presiding over the religious institutions of their people, and devoting all their prosperity to the glory of God; and in general, to the fact that a government regulated by Divine wisdom would be surely reverenced, while a departure of the king from allegiance to God would be equally sure to bring misery both on himself and the nation.

These were lessons, which had Solomon's successors learnt, ten thousand ills might have been avoided. Such ills were however swiftly on the wing. Indeed it seemed by the messages of the Prophet Ahijah, as if Israel were intended to be forewarned of them, in consequence of Solomon's awful declension from God. And this leads me to make one remark upon the moral which lies enclosed in the whole scope of Solomon's history, viz. the great danger of prosperity, and the natural depravity of the best men's hearts. No sermons could have preached

these two solemn truths more effectually than the events which are recorded in these chapters; and therefore, as a part of the Divine teaching, we ought not to omit to mention them. Beside this, the degeneracy of Solomon was well calculated to confirm the impression which had been made on the people by David's sins, in respect to the theocracy. He was the third great monarch who, as Jehovah's viceroy in Jerusalem, had failed to sustain the holiness and glory of the Divine government. Saul had failed to do so by direct rebellion; David, by involving his kingdom in trouble through personal sin. And now, in the same way, Solomon, though he commenced his reign in peace and covered it with splendour, yet spoiled the whole by backsliding into licentiousness. Surely this must have taught the people a solemn lesson, and reminded them, that even the best men, under the most favoured circumstances, were utterly unable to sustain any visible representation of the theocracy in their own persons. Consequently it must have tended to raise their minds above the political relationships of earth to a more entire and simple dependence on God himself as their real and invisible King. The people were slow, indeed, to learn it, yet there is no doubt that such was the lesson which God designed to teach them.

We will only enter on one point more; and that is, the renewal of the promise concerning Messiah and the family of David. This was a most important revelation; for although it contained nothing new, yet it had become needful under the circumstances. A rupture between the tribes appearing imminent, how could the hopes of Judah be sustained, and the faith of the people of God be reanimated, except by the repetition of former promises? We may imagine them looking on Solomon, and trembling, in the weakness of poor human nature, lest the

sceptral supremacy of Judah should be overthrown, and the promise of Messiah pass on to some other tribe. But no; God most graciously condescended to meet and at the same time dispel their fears, by reassuring them of his unaltered faithfulness, and declaring that whatever might be the changes among the other tribes, David should "always have a light before the Lord in Jerusalem" (1 Kings xi. 36).

We may now pass to

ANOTHER GROUP OF PSALMS,

COMPOSED EITHER BY SOLOMON OR IN HIS REIGN, BY OTHER INSPIRED WRITERS.

VIZ. xlv.; xlvii.; lxviii.; xci.–xciii.; xcvi.–c.; cxxvii.; cxxviii; cxxxii.; cxxxiv.–cxxxvi.

In the reigns of David and Solomon there were several inspired poets, such as "Asaph" and the "Sons of Korah." It is highly probable, however, that Solomon himself was the chief composer in his own reign; for we find from 1 Kings iv. 32, that he "wrote a thousand and five songs," though it is perhaps impossible for us to say which they were, inasmuch as the titles of the psalms were affixed by editors of a later age.

If we may depend on the heading of those psalms called "songs of degrees," or, as before explained,[1] "march songs," it is probable that of that kind now before us—Psalms cxxvii. and cxxviii. were sung on the occasion of the grand procession of King Solomon's nuptials; cxxxii. when the ark was removed into the temple; cxxxiv. when the watchmen of the temple went their midnight rounds.

The Divine teaching of these psalms may be briefly considered under three heads:—

[1] Page 171, note.

I. Worship in the Temple.
II. Social and Domestic Blessings.
III. Prospects of the Church.

I. What was taught respecting worship in the Temple.

	Psalms.
That public prayer should be offered for the progress of God's kingdom	lxvii.
That it was the duty of all ranks to attend in the temple	xlvii. 9; c. 4; cxxxii. 7.
That the saints should sing aloud in it for joy	xlvii. 5, 6, 7; cxxxii. 9, 16; xcii. 1–3; xcvi. 8; xcviii. 5, 6.
That prayer should be offered for the priesthood	cxxxii. 9.
That they should praise the Lord for having condescended to dwell in it	cxxxii. 13, 14.
That they might plead his covenant promises to them while they worshipped in it ...	cxxxii. 11–18.
That the Levites should bless the Lord in the temple by night as well as by day ...	cxxxiv.
That they should celebrate God's wondrous dealings towards their forefathers	cxxxv. 9–12; cxxxvi. 10–24.
That they should make mention to God of particular mercies	cxxxvi. 1–9.

II. What was taught concerning Social and Domestic Blessings.

That the fruitfulness of the earth was dependent on national homage to God	lxvii. 5, 6.
That those who feared the Lord should have security in the midst of dangers ...	xci.
That no industry could avail without God's blessing	cxxvii. 2.
That children were a gift from God, a blessing and a defence	cxxvii. 3, 4, 5.
That those who feared God should have a faithful house, and see their children's children	cxxviii. 1–3, 6.

III. What was taught concerning Messiah and Prospects of the Church.

	PSALMS.
That the Messiah should be full of grace, beauty, and blessing	xlv. 1, 2.
That the Church under Messiah's reign should be holy, joyful, peaceful, glorious, and delivered from all injustice and oppression ...	xlv. 6–15.
That the Messiah's kingdom should be everlasting	xlv. 17.
That the Messiah should rule victoriously over the nations	xlv. 3–5, 9–12; cxxxii. 17, 18.
That the knowledge of God and his salvation should extend over the whole earth ...	lxvii. 2, 4, 7; xciii.; xcvi.–c.
That the relationship of the Church to Messiah was like that of a bride to her bridegroom (comp. Song of Solomon)	xlv. 10–15.

It was only natural that the poetical compositions of Solomon's reign should partake of the character of the times. It was so to a great extent with those of David, in whose reign we find the personal sufferings and the successful victories of the monarch transferred, as in a picture, to the Messianic portrait. The Messiah was then brought before the people, struggling against his enemies, and triumphantly placed at last as King and Priest over Israel. In a similar way, Solomon's reign of peaceful glory is reflected in all the psalms which describe Messiah's kingdom. Thus the people were taught to look forward to a wide-spread circle of Messianic glory, corresponding to, but at the same time excelling, that of Solomon. On the front of this picture was written, "The Lord reigneth." Yet as he was to reign universally, bringing in righteousness and salvation to the most distant heathen, all these blessings were to radiate from Jerusalem as from a centre; the covenant of future mercy with the whole world was only to be made through the existing covenant of Jehovah with Israel. This we shall see still more distinctly brought out by the prophets; in the mean time it is plain enough here for ordinary ob-

servation. For instance, in the 96th Psalm, "O sing unto the Lord a new song: sing unto the Lord, all the earth" (ver. 1). But how was this to be done? How was the earth to be thus subjected to Jehovah's government? It could only be attained through God's covenant people; they were to be the great publishers of his glory, and emissaries of his good will to the nations. Thus, in the third verse of the same psalm, "Declare his glory among the heathen, his wonders among the people;" and again, in the tenth verse, "Say among the heathen, that the Lord reigneth."

It may be remarked, too, that this grand prospect of the world's salvation through the covenant people Israel found an admirable outline in their wide-spread distribution among heathen countries in the days of Solomon; by which they were placed in a position exactly adapted for the great work assigned them. Was it not so? Do we not read of the Hebrew navy trading along the Red Sea to Ophir?[1] Were not the Canaanites subject and tributary to Solomon's tax-gatherers?[2] Did not Hiram, king of Tyre, welcome him to the throne, and open a commerce with his people?[3] Had not Israel's fame extended as far as to the uttermost parts of the south?[4]

[1] 1 Kings ix. 26–28. [2] 1 Kings ix. 20, 21. [3] 1 Kings v. 1–12.

[4] 1 Kings x. In addition to these Scripture proofs, we have other evidence on the subject. Thus Villalpandus, in his *Commentary on Ezekiel*, after quoting from Philo, Josephus, Seneca, Cicero, and others, on this very point, mentions the remarkable fact that a stone was found in Saguntum, a city of Spain, having an inscription in Hebrew characters sculptured upon it, running thus: "This is the tomb of Adoniram, the servant of King Solomon, who came to collect tribute, and died here." Compare this with 1 Kings iv. 6. From which he infers, and I think reasonably, that if Solomon had to send his officers so far as to Spain to collect tribute of the Jews, there must have been a great number of Jews scattered over Europe. See Villalpandus, vol. ii. p. 544.

Viewing Solomon's kingdom in this light, therefore, we may well consider these psalms as calculated to sustain and keep alive the great Messianic hope; especially when we remember that many of them, if not all, were publicly sung in the temple. And such was, doubtless, God's great end in inspiring their composition. The kingdom had reached its culminating point of grandeur; therefore he desired to foreshadow under it something of the magnificence of their promised redemption and salvation.

We pass now to another production of the same author, viz.—

THE SONG OF SOLOMON.

This book does not come next in order according to the arrangement of our Bibles; but it does so most probably as regards the date of its composition. Such, at least, was the firm persuasion of the ancient Jews, who were accustomed to say that Solomon "wrote the Book of Canticles in his youth, the Proverbs when he was of riper years, and the Ecclesiastes when he was old."[1] The Chaldee Paraphrast calls it, "The Songs and hymns which Solomon, the prophet king of Israel, uttered in the spirit of prophecy before the Lord." The occasion of its composition was evidently that of his own marriage with a beautiful woman, called the Shulamite, and daughter of some swarthy race.[2] But although it thus arose out of the circumstances attending a marriage ceremony, it became overruled under Divine inspiration to shadow out the mystical union existing between God and his

[1] Patrick, *Paraphrase on Proverbs*, Introduction.

[2] The general opinion is that she was daughter to one of the Pharaohs of Egypt. Dr. Goode, however, contends (from ch. ii. 1) that she was a native of Palestine, espoused after Solomon's state alliance with Pharaoh's daughter.

Church. I cannot allow with Dean Stanley that this poem is secular, and devoid of all religious teaching; having been only introduced into the canon of Scripture to show that a book may be regarded as Divine without necessarily having in it any outward expression of theology.[1] On the contrary, I follow the general sense of the Christian Church in regarding the whole of it as an allegory,[2] in which, through the transparent type of Solomon and his bride, the spiritual alliance between Jehovah and his covenant people was distinctly exhibited for the Church's instruction.

There have been various opinions respecting the character of its poetic construction. Bossuet maintained that it was a regular drama, the scenes of which lasted through seven days.[3] Dr. Goode considered it, not as one continued and individual poem, but a series of poems, each distinct and independent, which he called "Sacred Idyls," and comprised in twelve numbers.[4] But it is not my purpose to enter into the merits of these inquiries, because it is obvious that they do not in any way affect the subject of these studies. What we have to do here, is to consider the book so far as it developed God's teaching in the Church of Israel.

It will be seen from the following analysis of it, that I have gone on the principle of the allegory having been nationally recognized; and that for the following reasons. In the first place, the elementary idea contained in it was not new. Moses had frequently used language which though it did not positively express yet unmistakably

[1] See his *Lectures on the Jewish Church*, vol. ii. p. 241.

[2] See Lowth, *Prælect. Poet.* 31.

[3] For the particulars of these views of Bossuet, see Horne, *Introd.* vol. iv. p. 151.

[4] Goode, *Song of Songs.*

implied that God regarded his Church as standing to him in the relation of a wife to her husband. It is only on this ground that we can account for the metaphor of Israel's going away from him, "whoring after other gods." (See Exod. xxxiv. 15, 16; Levit. xx. 5, 6; xvii. 7; Numb. xiv. 33.) In the next place, this idea had been just presented to the Israelitish mind under a fresh flow of inspiration, by the writer of the 45th Psalm; and that, not merely in relation to the present state of the Church, but to its state during the government of Messiah. For these reasons I think that the Song of Solomon may have been nationally received in an allegorical sense; and that the greater part of its teaching, as detailed below, may have been well understood by every instructed mind. I say the greater part, because its teaching in reference to Messiah must, I think, have been rather more obscure.

With these remarks, let us now proceed to consider it as comprising four subjects, viz.—

I. The Church in relation to God.
II. God in relation to the Church.
III. The Church in relation to the World.
IV. The Church in relation to Messiah.

I. What was taught concerning the Church in relation to God.

That—	Song of Solomon.
She should delight herself in his love ...	i. 2, 3, 4, 13.
His name should be very precious to her ...	i. 3.
She was brought by covenant into his own immediate presence	i. 4; ii. 4.
The Church was corrupt in herself but perfect in the righteousness of Jehovah ...	i. 5.
She should seek her Lord in his appointed ordinances	i. 7, 8.

	SONG OF SOLOMON.
Her graces were drawn out by communion with him	i. 12; iv. 16.
She should confess him superior in beauty and excellency to all created beings ...	ii. 3; v. 10-16.
Should experience joy in personal communion with him	ii. 3.
Should jealously guard his honour ...	ii. 7; iii. 5; viii. 4.
Should be ready to perceive him in all his providences	ii. 8, 9; v. 2-5.
Might be assured of their mutual union ...	ii. 16; vi. 3; vii. 10.
Should seek by prayerful watchfulness to regain her lost peace	iii. 1-3; v. 6-8.
Should pray for the Spirit to descend and draw forth her spiritual graces	iv. 16.
Should present her services to him ...	vii. 11-13.
Should commend herself in prayer to his love	viii. 6.
That the Church of Israel should own the Gentile proselytes to be of the same family	viii. 8.
II. WHAT WAS TAUGHT CONCERNING GOD IN RELATION TO THE CHURCH.	
That—	
He delighted in her spiritual beauty ...	i. 9, 10, 15; ii. 2, 14; iv. 1-15; vi. 4-13; vii. 1-9.
His love would protect her	ii. 4, 6.
He led her into spiritual enjoyments ...	ii. 10-13.
Withdrew himself to excite her to greater earnestness	iii. 1-4.
Held communion with her in his ordinances	v. 1.
Visited his Church expecting to find fruit ...	vi. 2, 11.
Had called the Church of his own free will	viii. 5.
III. WHAT WAS TAUGHT CONCERNING THE CHURCH IN RELATION TO THE WORLD.	
That—	
She should confess her unworthiness before it	i. 5, 6.
She suffered persecution from it	i. 6; v. 7.
In beauty and purity she was superior to all others	ii. 2.
The world was ignorant of the heart of the Lord	v. 9.
The Church should be visible before the world in her union with the Lord	viii. 5.

IV. What was taught concerning the Church in relation to Messiah.

	SONG OF SOLOMON.
That the Church should welcome her Messiah after deliverance from great afflictions, represented by scorching heats, winter rains, and dark nights[1] ...	i. 4–6; ii. 8–13; iii. 1, etc.; iv. 6, etc.
That in this union she should be separated for a season from his presence, but afterwards be re-established in her former love ...	v. 2–6; viii. 5–7.
That she should be anxious for the incorporation of the Gentiles into the covenant ...	viii. 8.
That she should pray for Messiah's coming	viii. 14.

It seems to me extremely difficult to say how far this book was applied by the Israelites generally to the person of the Messiah at the time when it was first delivered to the Church. No doubt a ground for this interpretation was laid in the 45th Psalm; and it would be read more and more clearly in that light as time advanced, especially after the prophecies of Isaiah. I question, however, whether the natural conception of it was not rather that of an allegory which simply represented the existing union between Israel and Jehovah.[2]

But here the question opens, as to how far the people were generally familiar with this composition. Was it composed by Solomon, and then laid up in the royal archives of his palace library without any open publication? I think not. Probably such was the case with many of his songs and proverbs, for they exceeded a thousand in number; and we seem to have an instance of the kind in those which the "men of Hezekiah copied out," and now placed in the twenty-fifth and four following chapters of Proverbs. But the very fact that this is not said to have been copied out at any future time seems to show that it was written for the immediate edi-

[1] Hengstenberg's *Christology*. [2] This was Luther's opinion.

fication of God's Church. I ask, then, How was it published? To answer this question, we must remember the schools of the prophets which were scattered about the country. These were first established by Samuel in Bethel and Ramah. Afterwards they were extended; of which we have plain evidence in 2 Kings ii. 5, and iv. 38, one being placed in Jericho and another in Gilgal. There would appear also to have been one at Mount Carmel in the days of Elijah; and probably others of which we are not informed. We saw also that in the days of David there were inspired singers, such as Asaph, Heman, and Ethan, having under them no less than two hundred and eighty-eight pupils who were exercised both in the musical and recitative performance of the psalms for the tabernacle worship.[1] Now it seems to me to be obvious that all these institutions were part of one grand apparatus for the instruction and edification of the people; for these singers in Jerusalem, or at least the chief of them, were styled prophets also.[2] God could surely never have permitted the nation to grow up, as his revelations enlarged, in the same state of primitive knowledge which it possessed under Joshua, or even Samuel. May we not believe that all these companies of holy men were set apart by Divine appointment to be the instructors of the people, and that they had among them open assemblies at which any private individual might appear to interrogate them upon their difficulties in religion? I think there can be no doubt about this, from a passage in Eccles. xii. 9–12, of which I shall have to speak more in its proper place. Nor can we well understand such texts as those in Isa. viii. 16, 18, or Ezek. xxxiii. 30–33, without some such interpretation. And what Scripture thus reveals to us, tradition confirms. Thus in the Jeru-

[1] See 1 Chron. xxv. 5–8.

[2] See 1 Chron. xxv. 1–3.

salem Talmud a tradition is alleged "that there had been at Jerusalem four hundred and sixty synagogues, each of which contained an apartment for reading the law, and another for the meeting of men for inquiry, deep research, and instruction." There were three of these meeting-places in the temple.[1]

Grounding my opinion, then, on this simple basis, it is not impossible that the Song of Solomon was committed to these schools of the prophets and copied out; and that it was there studied and expounded, and formed a subject of positive instruction to religious inquirers. As to the question, whether in the particular case of this book, considering its peculiar delicacy and deep mystery, the prophets may have discouraged too free a discussion upon it, I will say nothing. Probably the reading or hearing of it may have been confined to persons of riper years, and not have been granted to the young.[2] At any rate its teaching was in the highest degree spiritual, and well calculated to encourage sentiments in the Church of love and zeal toward God. It represented the blessedness of a free and uninterrupted communion with the Divine presence, and the sorrow which must invariably ensue if from any cause that presence should be withdrawn. Thus it must have acted as a stimulus to holy watchfulness in the Church, and have excited fervent aspirations after God. It was like a glowing picture of his love, shedding warmth and light and life through all his covenant dealings with the people. Nor is it one of its least striking features, that it set forth their experience as one which ought to be ripening with

[1] See an article contributed to Kitto's *Bibl. Encycl.* by Professor Havernick.

[2] It is said that the Jews used not to allow the reading of this book by any man till he had attained his thirtieth year.

the spring-time, summer, and autumn season,[1] in a course of continued progression (comp. Prov. iv. 18).

By these means it was admirably calculated to sustain the piety of the Church, which, in the case of Judah, continued for a lengthened period. At the same time, it was pregnant with an element of prophetic warning, and seems to me to have been given as a certain premonition of the obscuring of God's favour. And this, so far as it was read in a Messianic light, must have given them dark hints respecting a temporary suspension of Messiah's presence in Jerusalem, and an interruption of his covenant relationship. We shall see, as we move forward into the era of the prophets, that these dark suspicions received fresh confirmation. But we shall also see, as we do here, that they were relieved and compensated by rich assurances of a final restoration to covenant favour grounded on the Divine unchangeableness.

But it is time to consider the next composition of Solomon's, namely—

THE FIRST TWENTY-FOUR CHAPTERS OF THE BOOK OF PROVERBS.

It seems clear that of this book only the first twenty-four chapters were published in the lifetime of the author. It is equally clear that the next four chapters were published in the reign of Hezekiah. But this does not at all disprove that they were composed by Solomon. On the contrary, chapter xxv. distinctly states the fact. Of the remaining chapters I shall speak in their proper place.

The Hebrew title of this book is מְשָׁלִים, *i.e.* comparisons, similitudes, or authoritative rules, according to the roots from whence we choose to derive the word. The

[1] See chap. ii., iv., vi.

word, however, has a very extended meaning, being used in Numb. xxiii. 7, to describe the prophecy of Balaam.

Solomon is said, in 1 Kings iv. 32, to have uttered three thousand proverbs, of which these are, of course, only a part. They greatly vary in style; some being evidently of a hortatory and others of a sententious character. In this respect we may divide them, or rather these twenty-four chapters, into two parts;—the first nine containing exhortations to youth in favour of true piety or wisdom, the rest containing an almost boundless variety of maxims and sagacious observations on the practical duties of life.

In analysing the development of Divine teaching, however, through these chapters, I shall take no notice of this division, but consider it as illustrative of three things—

I. Of the Blessings of True Religion.
II. Of the Duties of Practical Religion.
III. Of the Evils of Irreligion.

I. What was taught as an illustration of the blessings of true religion.

	PROVERBS.
It gave beauty to the personal character ...	i. 9; iv. 9.
Its invitations were universal ...	i. 20–22; viii. 1–5; ix. 4–6.
It procured protection to the saints ...	i. 33; iii. 6, 24–26; x. 3; xii. 3, 21; xvi. 7; xviii. 10; ii. 8, 11; iv. 12; xi. 5, 6.
It proceeded from the Spirit of God ...	i. 23.
It procured every kind of temporal mercy ...	ii. 21; iii. 2, 8, 10, 16–26; viii. 18, 21; ix. 11; x. 3, 27; xi. 25, 31.
It unfolded God's purposes to his people ...	iii. 32.
It blessed families	iii. 33.
Its possessors would inherit glory ...	iii. 35.
It gave wisdom and sound judgment ...	viii. 12–14.[1]

[1] This beautiful chapter, however it may appear to us to be descriptive

PROVERBS.

It had been unchangeably the same from the time of creation ... ... viii. 22–31.
It procured the favour of God ... ... viii. 35; xii. 2.
It imparted eternal security ... ... x. 25; xii. 28; xiv. 32.[1]
It gave deliverance from death ... ... xi. 4.
It brought national blessings ... ... xi. 10, 11.

II. What was taught as an illustration of the duties of practical religion.

1. *Personal duties.*

That they should—
Pray for Divine knowledge and true piety ... ii. 3–5.
Seek guidance from God ... ... iii. 5, 6; xvi. 1, 3.
Honour God with offerings ... ... iii. 9.
Submit to God's chastenings ... ... iii. 11, 12.
Put confidence in God ... ... iii. 26; xvi. 33.
Increase in holiness of character ... ... iv. 18.
Keep watch over the heart ... ... iv. 23.
Be circumspect in every daily action ... iv. 25–27.
Be chaste and virtuous ... ... v. 3–8; vi. 24–35; vii.
Habitually remember the presence of God ... v. 21.
Take God's word as their guide through life vi. 23.
Esteem instruction in Divine truth above earthly riches ... ... viii. 10, 11, 19.
Cultivate a spirit of prayer ... ... viii. 34: xv. 8, 29.
Be cautious and pious in conversation x. 19–21; xiii. 3; xiv. 23; xv. 2, 7, 23; xvii. 27; xviii. 4.
Be kind toward animals ... ... xii. 10.
Command their temper ... ... xii. 16; xiv. 17, 29; xv. 1; xvi. 32.

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of the Son of God, could scarcely have presented itself in that light to the ancient Israelites. See the preface to that chapter in Dr. Patrick's *Paraphrase*. Those who wish to see the ground on which an opposite opinion rests, should consult Holden, *On the Proverbs*.

[1] These are places in which reference seems made to a future system of rewards and punishments; this doctrine being known, though not recognised in the Mosaic law.

	PROVERBS.
Practise sobriety	xx. 1; xxiii. 1–3, 20.
Practise holiness of life in addition to their ceremonial observances	xxi. 3.
Not be self-conceited	iii. 7; xvi. 2; xx. 6.
Not be slothful	vi. 6–11; xii. 24, 27; xiii. 4; xviii. 9; xix. 15; xx. 4.
Not be scornful	ix. 7, 8; xiv. 6;[1] i. 22; iii. 34.
Not be proud	xi. 2; xvi. 5; xv. 25.
Not be obstinate	xi. 20; iv. 24; xvii. 20.
Not be liars	xii. 19, 22; xiii. 5; xiv. 5.
2. *Relative duties.*	
(1.) *General.*	
That they should—	
Keep from evil company	i. 10–15; ii. 12, 16–20; iv. 14, 15; v. 3–14; vi. 24–29; vii.; ix. 13–18; xiii. 20.
Be just toward others	iii. 27.
Not be quarrelsome	iii. 30.
Not be overbearing	iii. 31.
Honour the memory of the just	x. 7.
Cultivate a spirit of love	x. 12.
Not slander	x. 18.
Put a check upon the tongue	x. 19; xi. 12; xiii. 3.
Not be tale-bearers	xi. 13; xviii. 8; xx. 19.
Be merciful	xi. 17.
Propagate Divine truth	xi. 18, 30.
Be willing to take advice	xii. 15.
Be peace-makers	xii. 20.
Not rejoice in the downfall of an enemy ...	xxiv. 17, 18.
(2.) *Particular.*	
(i.) *Children.*—That they should—	
Attend to parental instruction	i. 8; iii. 1, 21; ii. 1; iv. 1, 20–22; v. 1; vi. 20–23; xiii. 1.

[1] Lord Bacon says, on this verse, "He that comes to seek after knowledge with a mind to scorn and censure, shall be sure to find matter enough for his humour, but none for his instruction."—*Advancement of Learning*, book vii. chap. ii.

PROVERBS.

Make their parents happy ... ... x. 1.
Remember their hearts could be read by their actions ... ... xx. 11.
(ii.) *Parents.*—That they should—
Instruct and warn their children ... ... i.–vii.; xxii. 6.
Provide for their children ... ... xiii. 22.
Correct their children ... ... xiii. 24; xix. 18; xxii. 15; xxiii. 13, 14.
(iii.) *The Rich.*—That they should—
Not spend their riches in sin ... ... x. 2.
Not trust in their riches ... ... xi. 4, 28.
Relieve the poor ... ... xiv. 21, 31; xxi. 13; xxii. 9.
Not seek an increase of wealth by oppression xxii. 16, 22, 23.
(iv.) *The Poor.*—That they should—
Not measure real riches by any money standard xiii. 7; xv. 16.
Not be jealous of each other ... ... xiv. 20; xix. 7.
Esteem piety before wealth ... ... xvi. 8; xvii. 1; xix. 1, 22; xxii. 1.
(v.) *The Tradesmen.*—That they should—
Be diligent in business ... ... x. 4, 5.
Give just weight and measure ... ... xi. 1; xx. 10, 23.
Not be avaricious ... ... xv. 27.
(vi.) *Husbands.*—That they should—
Cultivate conjugal affection ... ... v. 18, 19.
(vii.) *Wives.*—That they should—
Honour their husbands by virtuous conduct xii. 4.
(viii.) *Farmers.*—That they should—
Attend to each season as it came round ... x. 5.
Never withhold the fruits of the earth ... xi. 26.
Cultivate the land ... ... xii. 11.
(ix.) *Neighbours.*—That they should—
Act honourably towards each other ... iii. 28, 29; xx. 14.
Speak truthfully of each other ... ... xi. 9; xiv. 5; xxiv. 28.
Avoid rash suretyship for each other ... vi. 1–5; xi. 15; xvii. 18.
(x.) *Princes.*—That they should—
Remember that their throne was only secured by righteous government ... viii. 15, 16; xvi. 12; xx. 28.
Show favour toward good subjects xiv. 35; xvi. 13; xxii. 11.
Set a good example ... ... xvii. 7.

	PROVERBS.
Punish the wicked	xx. 8, 26.
Remember they were only instruments in the hands of the Lord	xxi. 1.
Not judge with respect to persons ...	xviii. 5;[1] xxiv. 23.
III. What was taught as an illustration of the evils of irreligion.	
It led man to commit the darkest crimes ...	i. 16–19.
It led God to cast away the sinner	i. 24–32.
Its end was death	ii. 18, 19, 22; v. 4, 5, 22; vii. 27; viii. 36; ix. 18; xi. 7, 19; xiv. 32.
It cursed families	iii. 33; xiv. 11; xv. 25.
It could only find rest in mischief ...	iv. 16; vi. 14.
It could not give peace or safety	iv. 19; xiii. 15.
Its victims would be agonised with remorse and despair	v. 11–14; x. 28; xi. 7.
It sowed discord	vi. 14.
It brought sudden destruction	vi. 15.
It was under the curse of God	vi. 16–19.
It did injustice to the soul of the sinner ...	viii. 36; xi. 17; xv. 32.
It filled a man with fears	x. 24.
It brought a man to poverty	xiii. 18, 25; xxiv. 34.
It threw a gloom over his mirth	xiv. 13.
It rendered all worship of God an abomination	xv. 8; xxi. 27.
It could not escape God even after death ...	xv. 11; xxi. 16.

It has been well remarked by an old writer that this book was by far the most valuable which Solomon wrote; critically and captivatingly curious in the variety of its style and method, and of universal comprehension in the subjects it embraces; laying down rules of conduct for all possible conditions of life, for kings and courtiers and men of the world; for masters and servants; for fathers and mothers and children; for the favourites of prosperity and the sons of affliction; so that it is difficult to say in

[1] Patrick's *Paraphrase.*

what way the wisdom that was bestowed upon him could have been applied to a better purpose.

Following the course which I have pursued hitherto, and regarding it as a fresh development of inspired teaching to the Church, I think we may safely say that we have found as yet nothing at all comparable to it. Up to this point we have had to do with histories and poems; but we have never yet met with anything approaching to a treatise on Ethics. Like every other new form of Divine teaching, however, it appeared exactly in its proper place. The author, the time, and the situation of the Church combined to make it do so. We must remember that, unlike any former period of Israel's history, the nation was now in settled peace. Before this it had been in a state of perpetual transformation; wandering in the wilderness; fighting for its very existence in Canaan under Joshua; disorganised by its own weakness under the Judges; revolutionised by the introduction of monarchy under Samuel and Saul; and distracted by civil and foreign wars under David. But now a long respite from the scourge of war had left the people time to cultivate the arts of peace and the study of moral philosophy. An extended commerce with Phœnicia, Arabia, Persia, Syria, Ethiopia, and perhaps India, was also extremely likely to import into Palestine very false notions respecting morals. It became, therefore, of the utmost importance that God should provide his people with correct teaching on these points. The more they were traversing the globe, and mixing with men of other countries and religions, the more they evidently required instruction in the foundations of virtue, and the great principles that regulate moral conduct.[1] For which purpose nothing was

[1] As an illustration of the practical benefit which a book like this would confer on the Israelites when brought into social contact with

better suited than short sententious sayings, or striking aphorisms which could be easily retained in the memory, and carried away wherever they went; nor could any author have been found more suitable for such a work than Solomon, to whom the Lord had especially granted a miraculous outpouring of wisdom.

These remarks will place the Proverbs of Solomon in their right connection with the times and the people; and illustrate God's watchfulness in meeting the wants of his Church by means so admirably adapted for the purpose.

Let us come now to their subject matter. And this, let me remark, in the first place, is grounded on the principles of the Mosaic law, virtue and vice being represented in them, not in the light of eternity, but in reference to their influence on temporal happiness and misery. And yet we meet with a few passages in which intimations are given of the doctrine of future judgment. These have been noted in the analysis; and, so far as they go, form a slight divergence from the ground-work of the law of Moses. But while this divergence is extremely slight, it may probably have served to give additional solemnity to the more thoughtful and spiritual among the people, and to confirm in their minds those passing suspicions respecting the possibility of a new dispensation supplanting the Mosaic, which have been already noted in various parts of this work.

Virtue and vice, however, are here brought before us under the emblematic terms of "wisdom" and "folly;"

distant nations, we must remember that this method of instruction was adopted by the ancient Egyptians, by the Gymnosophists of India, and by the wise men of Greece. See Holden, *Preliminary Dissertation to the Book of Proverbs.* Also Sir William Jones, *Discourse on the Philosophy of the Asiatics,* vol. i. p. 167.

"wisdom" being, again, only another form of expression for "piety" or the fear of God; and "folly" for irreligious or wilful irreverence. The former of these two expressions is allegorised in four ways: viz. as a tree of life (iii. 18); as a public preacher (i. 20–23); as a prince preparing a vast banquet (ix. 1–5); and as a companion of God, not only in creation, but from everlasting (viii. 1–36). Job, it will be remembered, had first impersonated wisdom[1] in this way. But it remained for Solomon to perfect the picture, and bring it into immediate contact with the wants, the hopes, the sympathies, and the duties of God's people. On this account it has been thought that he intended to portray something more than the mere abstract principle of Divine wisdom; that, in fact, he meant to represent (especially in chap. viii.) the great Prophet of God who was to come hereafter as the appointed voice and mouthpiece of Divine wisdom, and perfect the instruction of his Church. It is not, of course, in our power to deny this assertion. Solomon may have enjoyed an illumination of mind, under the power of inspiration, which gave him a certain prescience of the coming Redeemer in these expressions; but I cannot see that this lay openly before the Church at large, so as to be in any plain sense a part of the national interpretation. I have therefore preferred, in my analysis, to treat these pictures of wisdom entirely in a subjective and not in an objective sense.

As a treatise on moral philosophy this work was also admirably adapted for the young and thoughtful mind; the observation of human nature displayed in it being wonderfully minute, yet the topics discoursed of being striking and profound. And this was just what the intellectual Hebrew wanted in the days of Solomon. He

[1] Job xxviii. 12–28.

could read the precepts of the law in all their solemn dignity, as they had come of old from the pen of Moses; and he could delight himself in the glowing poetry of devotion, as it came to him fresh from the harp of David. But he wanted something more. The first of these fell upon his soul with a majestic authority which demanded obedience, and left no room for reasoning; while the second addressed itself almost entirely to his taste and affections, and drew out only the finer feelings of his religious experience. Here, however, was something which met other cravings of his nature—materials for observation, reflection, reasoning. Not that he had not these materials in the secular sciences; on the contrary, we have grounds for supposing that architecture, painting, mechanics, natural history, and many other branches of study, were all pursued in these halcyon days of Israel. But on that account there was the greater necessity for some Divinely-inspired production which might afford similar scope for intellectual thought under the sanction of true religion. God, therefore, provided it in the Proverbs of Solomon as a necessary part of the right education of his covenant people.

We proceed now to

THE BOOK OF ECCLESIASTES.

That this book was the production of Solomon is, I think, beyond doubt, though it would be impossible here to enter fully into the reasons of the opinion.[1] It is generally supposed to have been written at the close of his life after he had awakened to repentance and renounced his sensuality and idolatry.

It is called "Ecclesiastes" from the Septuagint ver-

[1] R. Kimchi ascribed it to Isaiah. The Talmudists attributed it to Hezekiah. See Bp. Gray and Percy, *Key to Old and New Testaments.*

sion, the word signifying "a preacher." In the Hebrew it is termed קֹהֶלֶת or Koheleth, a term which has given rise to much dispute.[1] Perhaps Dr. Lightfoot's remarks are as well worthy of being quoted as any. He says, "After his great fall, Solomon recovereth again by repentance, and writeth this Book of Ecclesiastes as his peculiar dirge for that his folly. He calleth himself in it Koheleth, or the 'gathering soul,' either 're-collecting itself,' or by admonition 'gathering others' that go astray after vanity." The title of the Septuagint translation seems much the same as this, viz. "the gatherer," *i. e.* "the assembler," *i. e.* "the preacher." And probably this expresses the truth. For in ch. xii. 9–11 we have the picture presented to us of Solomon instructing in public assemblies. What these assemblies were we have already seen. They were primarily schools of the prophets, but open, no doubt, to any inspired teacher, where criticism, instruction, controversy, exhortation, or other edifying observations might be addressed to the congregation. Solomon, as pre-eminently endued with wisdom, seems to have presided at some of these, and hence he calls himself "a preacher." Indeed it is not unlikely that when the Queen of Sheba came to ask him hard questions she appeared before him in some of these assemblies; and it was most likely there that he first delivered the exhortations found in the first nine chapters of the Book of Proverbs. Hither, also, he seems to have come after his repentance to proclaim the vanity of human life, and to deliver many of those sentiments which are recorded in this wonderful book. If we regard its teaching, it seems suitably comprised under the four following divisions:—

[1] Lightfoot, *Works*, vol. i. p. 76.

I. Experience of One in Search of Human Happiness.
II. Incidental Description of True Wisdom.
III. Incidental Statements of Doctrinal Truths.
IV. Incidental Exhortations to Practical Duty.

I. What was taught as the experience of one in Search of Human Happiness.

1. *Where it was not to be found.*

	Ecclesiastes.
Not in human labour merely	i. 3.
Not in human knowledge	i. 13, 17, 18.
Not in luxury and pleasure	ii. 1–11.
Not in intellectual superiority	ii. 12–17.
Not in worldly possessions	ii. 18.
Not in riches	iv. 8; v. 9–17; vi. 1, 2.
Not in sovereign power	iv. 13, 14.

2. *What prevented it.*

The shortness of life	i. 4.
The perpetual recurrence of the same unsatisfying things	i. 5–11; iv. 8.
Man's inability to rectify or account for the many inequalities of life	i. 14, 15; vii. 10.
The inability of the wisest or richest or best to avoid the decree of death	ii. 14–17; v. 15, 16; iii. 18–20; viii. 8; ix. 2.
The probability of leaving possessions to those who might abuse them	ii. 18–21.
The oppressive injustice and jealousies of the world	iv. 1–7.
The folly of princes and the fickleness of the people	iv. 13–16; x. 1–7.
The anxieties and cares of life	v. 11, 12, 17; vi. 1–9.
The extreme changes and chances of life ...	vi. 12; ix. 11, 12.
The apparent inequality of Divine providences	viii. 14.

3. *Where it was to be found.*

In a rational enjoyment of earthly pleasures and possessions considering them as the gift of God	ii. 24–26; iii. 11–13, 22; v. 18–20; ix. 7–10.
In the service and fear of God	viii. 12, 13; xii.

4. *What promoted it.* ECCLESIASTES.

A just estimate of God's moral government	iii. 16, 17; v. 8; vii. 14; viii. 12, 13.
Faithful friendships	iv. 9–12.
Reverent worship in God's house ...	v. 1, 2.
A good character	vii. 1.
Sanctified sorrow	vii. 2, 3.
The contemplation of final judgment ...	xi. 9, 10; xii. 14.
The exercise of charity	xi. 1, 2.
The cultivation of early piety	xii. 1, 7.

II. What was taught in the Incidental Description of True Wisdom.

That—

It came from God	ii. 26.
It feared God	iii. 14; v. 7.
It gave eternal life	vii. 12.
It gave spiritual strength	vii. 19; ix. 16.
It showed the vanity of the world ...	vii. 23.
It made man truly honourable	viii. 1.
It gave prudence	x. 10.

III. What was taught in Incidental Statements of Doctrinal Truth.

That—

God was the giver of all good things ...	ii. 26.
Every duty should be performed in its proper season	iii. 1–8.
God was immutable and eternal	iii. 14, 15.
God's moral government would finally rectify the inequalities of his providence	iii. 16, 17; v. 8; viii. 12, 13.
The soul of man was immortal	iii. 21; xii. 7; viii. 8.
Social enjoyments were superior to selfish gratifications	iv. 9–12.
God was omniscient	v. 8.
Man was ignorant of the future	vi. 12.
Afflictions would promote man's best interests	vii. 3, 4.
The apparent inequalities of God's providence were often brought about by man's prudence or imprudence	vii. 15, 18.

	ECCLESIASTES.
The best men sinned continually	vii. 20.
Man had original innocence but now confirmed depravity	vii. 29.
Sinners abused God's forbearance ...	viii. 11.
The course of his providence was altogether inscrutable	viii. 14–17.
Wisdom was not appreciated in the world though of more use than carnal resources	ix. 13–18.
A man without wisdom in conversation exposed himself to danger	x. 1–4, 12–15.
Active labour without wisdom to direct would lead to suffering	x. 8–11.
The sum of all religion was to love and fear God	xii. 13, 14.

IV. What was taught in Incidental Exhortations to Practical duty.

To use God's gifts with cheerfulness and moderation	ii. 24; iii. 13; viii. 15.
To spend life in doing good	iii. 12.
To go to the house of God in a reverential spirit	v. 1.
To perform every vow	v. 4, 5.
To listen to reproof	vii. 5.
To have patience in affliction	vii. 8–10.
To use watchfulness over the temper and words	vii. 9, 21, 22.
To use discretion in religion	vii. 16.
To render due reverence to kings ...	viii. 2–5; x. 4, 20.
To discharge faithfully every appointed duty	ix. 10.
To use charity in God's service	xi. 1, 2.
To be diligent in the use of means ...	xi. 1–6.
To use preparation for judgment ...	xi. 8–10.
To have youthful piety	xii. 1.

To say that there are not some involved and perplexed passages in this book, which when taken by themselves seem to teach error, would be rash; but to say that they are not set straight and thoroughly cleared up by the

circumstances under which it was written, and by the general design of the author, would be even more rash. Much mischief has arisen for want of this observation. The truth is, that Solomon here gives us an account of some of his own personal confessions of the world's vanity (i. 2, etc.), which he delivered or preached in some of the "assemblies" previously spoken of (xii. 8–11), interspersed with which we most probably have his own exhortations to the people who were listening to him (xi. 1–10), and their interlocutions (ix. 2–10).

It was needful that the King of Israel, after his fall, should thus publicly recant his errors, and proclaim the folly of his choice; and still more needful that, having done so, it should be recorded for the benefit of posterity. God was thus teaching his Church to follow great men, not in their sins, but their virtues; not in their backsliding, but their repentance; he was gathering back that multitude of stragglers from piety who had been seduced by the evil example of their monarch, and re-establishing them in his holy service; he was proclaiming far and wide, even to the end of time, that all those who plunged into the pleasures and sins of the world, instead of using its gifts in moderation, were digging the foundations of their own misery, and building on a quicksand in perpetual motion. This book was, in fact, a kind of living microcosm—a little world of human experience, with all its philosophical doubts, inward struggles, partial conclusions, moral obliquities, disappointed hopes, and desperate experiments, laid bare to the mind of its readers naked as the reality of life itself. It revealed everything below as in a state of constant change, and led its readers step by step, on the supposition that they were seeking after happiness, to one irresistible conclusion, viz. that it could only be found in personal communion with God. "Let

us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

Looking at Ecclesiastes in this light it forms a fine sequel to the Song of Solomon. There the heart is described as having found an object of abundant and supereminent satisfaction,—not the creature, but the Lord. Here the heart has deserted this sweet object of attraction, and has lost itself in the midst of a seductive world. As we read the record of its experience, we can scarcely follow the dark labyrinths through which it penetrates. Yet, when all is over, we find ourselves once more in the light, and on the plain and intelligible ground of Scripture. The heart proclaims its own bitterness, confesses its past folly, renounces its sad delusion, and returns to the all-satisfying, all-enduring object of its first love. In other words, religion is seen to triumph over worldliness; and that glorious revelation of mutual love between Jehovah and his people exhibited in the Song of Solomon is vindicated from any aspersions which might have been cast upon it by reason of the subsequent misconduct of its author.

In gathering out of this book any increased development of Divine truth, there seems to be only one point worth mentioning, and that is, its strong confirmation of the doctrine of a future system of rewards and punishments.[1] Indeed, some very able commentators seriously maintain that this was the express object of its publication.[2] And yet it must be allowed that God nowhere opened the doctrine dogmatically. He permitted the great basis of the Mosaic covenant to remain as before, a mere system of temporal rewards and punishments. At

[1] See the analysis.

[2] For example, Graves, *On the Pentateuch*, part iii. sect. 4, p. 328.

the same time he illuminated it with occasional flashes of light, as if to convince every pious mind that the whole dispensation was a temporal one, and that it waited for some higher manifestation of revealed truth before the things of eternity could be clearly declared.

With this book we close the epoch of Israel's united history. The development of Divine teaching throughout it has been very copious, but chiefly in relation to the Messianic doctrines. On these the national faith was therefore now in considerable advance of earlier generations, and had reached to such a degree of consistency that the whole outline of Messiah's work and person stood in distant perspective before the people. As, however, much still remained to be revealed, both on that and other important subjects, instead of retracing and summing up the individual steps of our progress, we will at once pass on to the consideration of the next great period, in which, for the first time, we shall come to a line of prophets who have left us written prophecies.

SEVENTH PERIOD.

FROM THE REBELLION OF THE TEN TRIBES, B.C. 974, TO THE ASSYRIAN AND BABYLONIAN CAPTIVITIES, B.C. 721, AND B.C. 606-588.

THE Hebrew Commonwealth at the commencement of this epoch divided itself into two great branches, known historically as the kingdoms of Israel and Judah. It will therefore render the inquiry we have to pursue much more simple and satisfactory, if we divide it into two parts, and treat the teaching of God as if delivered to Israel and Judah separately; although it must be clearly understood that it was throughout one great system of Divine revelation, each part of it being intended to act and re-act on the other.

PART I.

OR THE HISTORY OF ISRAEL FROM THE REVOLT OF THE TEN TRIBES TO THE ASSYRIAN CAPTIVITY.

THIS EXTENDS OVER A PERIOD OF TWO HUNDRED AND FIFTY-THREE YEARS; VIZ. FROM B.C. 974 TO B.C. 721, CONTAINED IN 1 KINGS XII.–2 KINGS XVII.; 2 CHRON. X.–XXVIII.; TOGETHER WITH THE PROPHECIES OF HOSEA, AMOS, AND JONAH.

In introducing this period of history I shall not make many remarks upon its peculiar character; suffice it to say, that although it is a record from beginning to end

of the most shameful and undisguised idolatry, yet we find God still dealing with his faithless people as their King, and framing all his providential dealings towards them according to the fundamental principle of their ancient theocracy.

We proceed, then, immediately to

THE REMAINING PART OF THE TWO BOOKS OF KINGS AND CHRONICLES.

VIZ. 1 KINGS XXII.–2 KINGS XVII.; AND 2 CHRON. X.–XXVIII.

There can be little doubt that the contents of these books [1] are mere abstracts from the compilations of contemporary scribes and prophets. That the prophets were thus employed seems to be established by two texts, 1 Chron. xxix. 29, and 2 Chron. xx. 34. The annals, however, of the two kingdoms are here mixed together, so that in the following analysis considerable difficulty arises, and great care is needed to trace out the separate events which belong to each. Considering that the line of kings is so long, and that the events of the history are so many, we of course only have brief notices of each reign. In fact the compiler of the records, be he who he may, could not have intended to give us either a biography of the Israelitish sovereigns, or a history of their Church; we must rather believe that he was guided by the superintending power of the Holy Ghost to select only those events which best developed God's purposes toward the kingdom, and exhibited the nation as a warning to future generations.

[1] The first two of these were arranged in their present form by Ezra, B.C. 444. It is more than probable, however, that the two Books of Chronicles were not added till a later period: for in 1 Chron. iii. 19–22, we find the genealogy of the sons of Zerubbabel carried down for so many generations as must necessarily make it reach to the time of Alexander the Great.

The instrument which God used for its chastisement was Assyria, five of the monarchs of which assaulted Israel and Judah in their turn, viz. Pul, Tiglath-pileser, Shalmaneser, Sennacherib, and Esarhaddon.

For the convenience of the student I add a tabular statement of Israel's history, exhibiting its succession of kings, together with the chief events of their reigns, both domestic and foreign.

Kings.	Events in relation to Domestic Affairs of the Kingdom.	Events in relation to Foreign Affairs.	Prophets.
1. JEROBOAM I.	Revolted with ten tribes, building Shechem in Ephraim as his capital. War with Judah.		*Ahijah*, and the "*man of God*" from Judah.
2. NADAB.	Conspired against and murdered by Baasha.	War with the Philistines.	
3. BAASHA.	Destroyed the house of Jeroboam according to the prophecy of Ahijah. War with Judah.		*Jehu*, son of Hanani—(mark the distinction between Jehu the prophet and Jehu the king).
4. ELAH.	Conspired against and slain by his servant Zimri.		
5. ZIMRI.	Destroyed the house of Baasha, according to the word of Jehu the prophet.		
6. OMRI.	Seized on the throne. Built Samaria.		
7. AHAB.	Established the worship of Baal.	Benhadad *unsuccessfully* attacked Samaria.	*Elijah.*
8. AHAZIAH.	Endeavoured with Jehoshaphat to restore the navigation of the Red Sea.	Moabites revolted from Israel.	
9. JEHORAM.	Severely wounded in fighting against Hazael, king of Syria. Slain by Jehu.	Moabites *unsuccessfully* attacked Samaria. Likewise the Syrians.	*Elisha.*
10. JEHU.	Destroyed Ahab's house and Baal's worship.	Israel *successfully* invaded by Hazael, and much distressed.	
11. JEHOAHAZ.	Reigned wickedly seventeen years.		
12. JOASH.	Elisha died in this reign. An enemy to idolatry.	Joash three times subdued the Syrians.	
13. JEROBOAM II.	Restored the coast of Israel to its ancient boundaries, according to the word of Jonah.	Recovered Hamath and Damascus from Syria.	HOSEA, AMOS, JONAH.
14. ZACHARIAH.	Conspired against, and murdered by Shallum.		
15. SHALLUM.	Slain after one month, by Menahem.		
16. MENAHEM.	Taxed all Israel to raise tribute for Pul, B. C. 771.	PUL, king of Assyria invaded and spoiled Israel.	
17. PEKAHIAH.	Conspired against and slain by Pekah.		
18. PEKAH.	Reigned wickedly twenty years.	TIGLATH-PILESER invaded Israel and first took away 2½ tribes. (1 Chron. v. 26.)	
19. HOSHEA.	Kingdom of Israel ended, B. C. 721. Hezekiah being king of Judah.	SHALMANESER took Samaria after a siege of three years, and carried all Israel captive.	

In reviewing the history of Israel, I propose to consider the truths which were taught in connection with the four following subjects, viz.—

I. The Throne.
II. The Church.
III. The Battle Field.
IV. Individual Incidents.

I. What was taught in connection with the Throne.

That—	1 Kings.	2 Chron.
Tyranny was not only unjustifiable but impolitic	xii. 1–20.	x.
Kings should listen to aged counsellors rather than young ones ...	xii. 6–20.	x. 6–20.
Kings might not slight God's word, nor insult his messengers ...	xiii.	
Idolatry was ruinous both to the crown and nation	xiv. 7–16; xv. 25–30; xvi. 1–4, 11–14.	
When God had made use of wicked kings to execute his purposes, he would cut them off one after the other as they deserved[1] ...	xvi. 1–28.	
Kings should regard the private rights of their subjects ...	xxi. 1–19.	2 Kings. viii. 6.
The kingdom of Israel was still in God's sight, composed of the twelve tribes[2]	xviii. 31.	

[1] Here is the ruin of three kings, Baasha, Zimri, and Omri: of whom the last was perhaps the worst. He should be remembered, too, as the founder of Samaria, which ever after his time was the capital of the ten tribes; though the inhabitants of it were never called Samaritans till after the captivity. The statutes of Omri are mentioned by Micah (vi. 16), when reproving Judah for their sins.

[2] Elijah showed this by taking twelve stones on this occasion according to the tribes of Israel. It taught them that the kingdom of the ten tribes was a rebellious apostasy unrecognised by God. See the Summary on Hosea.

	1 KINGS.	2 CHRON.
Temporal judgments might be averted by timely humiliation ...	xxi. 29.	
A partial reformation of national sin was useless	2 KINGS. iii. 1–3.	
Kings should disclaim power which belonged to God alone ...	v. 7.	
Irreligious kings were often raised up to further God's purposes[1] ...	ix.; x.	xxviii. 6–15.
Kings were condemned for those crimes which they protected or failed to put down	ix. 22.	
Kings who set up idolatry were accountable for the sins of after generations	x. 29; xiii. 2.	xiv. 24.
External obedience to God commanded temporal blessings ...	x. 30.	
Kings who entreated God for the nation were its true saviours ...	xiii. 4, 5.	
Those who had not faith enough to use their opportunities wisely, might expect to be deprived of them	xiii. 14–19.	
II. WHAT WAS TAUGHT IN CONNECTION WITH THE CHURCH.		
That—		
Religion would be injured if made subservient to state policy[2] ...	1 KINGS. xii. 26–33.	
That the faithful people of God		

[1] This was seen in the raising up of Jehu to destroy Jezebel and Ahab's posterity. In reference to Jezebel, it is worthy of note that she was the daughter of Ethbaal, king of Tyre, who is mentioned by Menander under the name of Ithobalus. On the same authority we learn that Dido, queen of Carthage, was the grand-daughter of Ithobalus. See Josephus, *Against Apion*, i. 18.

[2] Jeroboam assumed in his own person a spiritual authority not conceded to any civil ruler by the laws of Moses. He even altered the Feast of Tabernacles to a month later than that fixed by Moses; and celebrated it at Bethel before an idolatrous image, performing the duties of high-priest with his own hands.

	1 KINGS.	2 KINGS.
might be in a great minority in the visible Church	xii.; xix. 13, 14.	
The word of man should never be taken, when opposed to the express will of God	xiii.	
God's true prophets should always protest against national idolatry	xiii. 1–6; xvi. 7; xiv. 7–16; xviii. 18; xxi. 17–24.	i. 1–4. (2 Chron. xi. 13–17.)
Every prophet should obey God's commands with the greatest strictness	xiii. 7–10; xxii. 14.	
In times of danger every faithful servant of God would be protected and supported ...	xvii. 1–16; xviii. 4, 13; xix. 5–7.	i. 9–16: vi. 18–23.
The Lord stationed his servants where he had work for them to do	xviii. 3, 4.	
The Church of God should be decided in its separation from the world	xviii. 21.	
All idolatrous prophets should be destroyed (Deut. xiii. 5)[1] ...	xviii. 40.	
God would never leave himself without an elect people, or a succession of prophets[2]	xix. 18.	ii. 1–5.
God would verify the truth[3] of		

[1] It is important to notice this quotation from Deuteronomy, as a justification of Elijah's conduct.

[2] Thus Hosea addresses a faithful remnant in chapter ii. 1. This minority of the true children of God is an important fact in the great Roman controversy on the "Notes of the true Church."

[3] Compare also 1 Kings xiii. 2, with 2 Kings xxiii. 15, 16; one of the most remarkable predictions, in which Josiah was announced by name, and which was literally fulfilled in the kingdom of Judah above 300 years afterwards.

	1 KINGS.	2 KINGS.
his prophets by the accomplishment of their prophecies	xvi. 12; xx. 36.	ix. 30–36; xiv. 25; vii. 16–20; xvii.[1]
God was ready to avenge any insult offered to his faithful prophets ...		i. 9–15; ii. 23, 24.[2]
The Church should earnestly covet spiritual blessings		ii. 9.
Family religion brought family blessings		iv. 1–7.
God was willing to relieve the sorrows of any who had shown kindness to his prophets		iv. 8–37.
God cared for his people in their most minute concerns ...		iv. 42–44; vi. 6, 7.
The Church should witness for God, and exercise an influence for good in every station of life ...	xviii. 3, 4.	v. 2–4.
Humility was needed under God's judgments		v. 9–12.
Deceit was evil policy		v. 20–27.
Providence ordered all the circumstances of life for his people's good		viii. 1–6.
The Church should mourn over its coming desolation[3]		viii. 12.
God had a right to exercise his sovereign will and pleasure in showing mercy to the Gentiles ...	xvii. 9, 10.	v.
God had a right to take particular saints into his kingdom of heavenly glory		ii. 1–11.

[1] This solemn chapter presents the final accomplishment of God's threatenings, and the dissolution of the Israelitish kingdom by Shalmaneser. It was therefore a full verification of that prophecy which Ahijah gave to Jeroboam's wife. See 1 Kings xiv. 15, 16.

[2] Observe that those called "little children" in this passage should be called "young men," a fact which relieves the anger of Elisha of all its apparent harshness.

[3] Compare this with chap. x. 32, and xiii. 7.

III. What was taught in connection with the Battle-field.	1 Kings.	2 Kings.
That mercy to a fallen foe should be remembered in the midst of battle		vi. 21–23. [1] (2 Chron. xxviii. 9–15.)
That success in battle might prove the ruin of a disobedient king ...	xx. 42.	
That God's sovereignty was displayed in the shooting of every arrow ...	xxii. 34.	(2 Chron. xviii. 33.)
That a battle undertaken in opposition to God's evident direction could not prosper	xxii.	(2 Chron. xviii.)
That the perils of war might be averted by application to the Lord for deliverance		iii. 10–27.
That the movements of a whole army of enemies were under the inspection and control of God ...		vi. 8–23; vii. 3–7.
That when God withdrew his help his people would become a prey to their enemies		xiii. 3.
IV. What was taught in connection with Individual Incidents.		
The danger of disappointed ambition	xvi. 15–18.	
The evil consequences of covetousness	xxi. 1–14.	
That God permitted wicked spirits to tempt hardened sinners to destruction	xxii. 19–22.	
The blessedness of cleaving to the company of God's faithful servants		ii. 1–15.
That the young should be early taught to respect God's prophets		ii. 23–25.

[1] This is distinctly stated by two prophets;—by Elisha to Jehoram when the Syrian army had been led into Samaria; and by Oded to Pekah, who had slain 120,000 of Judah, and carried away 200,000 captives.

	2 KINGS.
That husbands and wives should act in concert	iv. 9, 10.
That those sinned the deepest who abused great privileges ...	v. 20-27.
That it was possible to express abhorrence of a sin, and yet afterwards commit it [1]	viii. 13; x. 32.

It will be seen, by referring to what was said respecting the reign of Solomon, that Jeroboam had been promised dominion over ten tribes of Israel.[2] Instead of waiting, however, to receive this gift from the Lord in the ordinary course of Divine providence, he presumed on God's anger against Solomon and attempted to obtain possession of it by violence. Thus the separation of the kingdoms was a double calamity; for it was no less brought about by treason against Jehovah than by revolt against Rehoboam. Moreover, as one sin usually leads to another, these schismatic tribes which had founded their independence on rebellion established it on idolatry. Henceforth we are to gaze on the golden calves of Dan and Bethel as standing memorials of that idolatry; we are to behold a base system of worship conducted by priests gathered out from the very dregs of society; we are to see every form of corrupt mixture between Israelitish and heathen customs—kings married to idolatrous queens like Jezebel—false prophets and priests following the profane rites of Baal and Moloch—and the people willingly giving up themselves to work all kind of iniquity under their direction.

In the midst of these painful scenes we naturally look

[1] Hazael, having assassinated Benhadad, king of Syria, succeeded to the throne, and during the reigns of Jehu and Jehoahaz, took possession of all the Israelitish territory east of the Jordan.

[2] 1 Kings xi. 31—35.

around, and ask what means the Lord adopted for the reformation of his people. One method he used was the investment of some of his prophets with miraculous powers, and the commissioning of others to record their prophecies in writing; by which novel and startling effects were produced on the side of truth and holiness, and the people were taught that God still dwelt amongst them as their King. The other method he pursued was his ordinary theocratic government, under which he punished their wickedness with judgments, and rewarded their amendment with blessings. We have instances of the latter kind in the repentance of Ahab and Jehoahaz;[1] while of the former, we have melancholy instances throughout the whole history of this kingdom: calamities fell upon them one after another in order to bring them to reflection; miracle followed miracle under the powerful ministry of such prophets as Elijah and Elisha, as if on purpose to awaken them out of their insensibility; threatenings of coming captivity and future dispersion were mingled with promises of covenant mercy and final restoration, as if expressly to leave no effort untried by which they might be induced to render back their allegiance to God. On the one hand, royal families were exterminated for wilfully cleaving to the sins of Jeroboam; while, on the other, heathen princes like Naaman, frankly acknowledging Jehovah, received the most marked favours of Heaven. Thus he taught them under the usual administration of temporal rewards and punishments. But it was all to no purpose. Every form of this wondrous teaching failed to win the Israelites to repentance. They seemed proof against every argument of love and every blow of judgment. Nothing, therefore, remained but that God should

[1] 1 Kings xxi. 29; 2 Kings xiii. 4, 5.

exchange these milder forms of his displeasure for severer ones, and deliver them over helplessly into the hands of cruel conquerors.

With respect to doctrine we have little or no express revelation in these historical records; nevertheless we have light thrown on four very interesting points of inquiry which have already appeared upon our pages.

In the *first* place, the story of Micaiah was calculated to teach these refractory tribes how much they were under the influence of seducing spirits (1 Kings xxii.), and how speedily they might be brought to destruction by them. They had first been warned of such spiritual enemies in the writings of Moses; and then by the history of Job. From the circumstances of the Fall they must have learned their activity and cunning; from the account of Job, their maliciousness and power. Here the same truths reappear, as if on purpose to keep up their doctrinal acquaintance with the subject, and to show them how Jehovah could overrule the wicked designs of these spirits in order to advance his terrible judgments.

In the *second* place, the translation of Elijah must have afforded a plain proof of the doctrine of the soul's immortality, and given them grounds for a more certain persuasion respecting a state of future rewards in glory.

In the *third* place, we may also note Elijah's and Elisha's miracles on the dead, as strongly calculated to impress the minds of the more serious with a conviction of the doctrine of the Resurrection. Hosea seems to ground one of his most beautiful passages on this doctrine (see Hosea xiii. 14), and to assume its popular reception. Abraham, we have seen, had understood it even centuries ago; there is therefore nothing unnatural or improbable in the idea that it was now more generally received.

A *fourth* doctrine also here received confirmation, viz. the sovereignty of God in electing particular Gentiles to be the subjects of his loving mercy. We have already traced this in the cases of Rahab and Ruth, if not of Caleb; here it comes before us once more in that of Naaman, and the widow of Zarephath.[1] I need not now say much, however, on this point, as we are just reaching the age of the prophets, when it was unveiled in the full light of explicit statements.

Recurring once more to God's providential teaching of Israel, I may add that it chiefly aimed at two points —to convince them of the sin of idolatry, and to show them the utter hopelessness of any successful rebellion against the dynasty of David. In reality these things formed but one grand apostasy, for each denied God in separate particulars. For instance, when they looked to their idols and temple-groves in honour of Baal, there they saw a direct violation of the second commandment; and when they looked to their attempted pre-eminence over Judah, and their visible state of separation from that tribe, there they saw either a direct denial of God's word in respect to the promised Messiah, or a bold and presumptuous affirmation of their total indifference to the subject. Hence it was above all things important that these fundamental errors should be rebuked. They were sins which struck at the very root of vital piety, and tended to the overthrow of all Divine government. They blotted out the great hope of redemption from sin, or, at least, practically ignored it. They obscured the holiness and the sovereignty of God, and therefore broke down all proper sense of moral obligation. Who can wonder that with these great elements of ruin in the kingdom it should have refused to submit to correction? Who can

[1] Comp. Luke iv. 26, 27.

wonder that God's patience became exhausted, and that he at last illustrated his anger against its sins in one grand act of judgment by which it was swept away into captivity? This was only another sad proof added to the long list which we have already noticed, that the Church contained within herself no inherent power of faithful service, and that the truth of God would very soon perish out of the earth, unless continually re-asserted by Divine revelation, and sustained by fresh interpositions of heavenly power.

I pass now to—

THE BOOK OF THE PROPHET HOSEA.

In placing Hosea as the first of the prophets of Israel, I follow Hengstenberg's arrangement, who supposes that the writings of all the minor prophets are set down in the Hebrew Bible chronologically.[1] He also maintains, and I think rightly, that although Hosea recognised the kings of the tribe of Judah as his sovereigns, he was himself a native of Israel. His term of prophecy was very extended, reaching most probably through a period of sixty years, commencing with Jeroboam II., and not ending till Hoshea, the last of the Israelitish kings. This is expressed by the inscription which places his ministry in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and of Jeroboam II., king of Israel. In other words, he commenced his ministry under Jeroboam II., and ended it in the days of Hoshea. This latter fact is borne out by internal evidence. For, in chapter x. 14, an expedition of Shalmaneser against Israel is spoken of as already past, and a second invasion threatened. But

[1] Archbishop Newcome, in a work "on the Minor Prophets," follows a different order, placing Jonah first, then Amos, and lastly Hosea.

this first expedition is said, in 2 Kings xvii. 3, to have been in the reign of Hoshea; so that the prophet had certainly not ended his ministry till the time of Hoshea, with whom Hezekiah was contemporary.[1]

We find here incidental allusions to Judah; but the main scope of this prophecy was evidently intended for the ten tribes of Israel, as will be seen in the following summary. It may be comprised under the four following divisions, viz.—

I. Accusation.
II. Denunciation.
III. Exhortation.
IV. Consolation.

I. What was taught Israel in the way of Accusation.

That—	Hosea.
The visible Church had wholly departed from God by idolatry[2]	i. 2; iv. 6-19; v. 3; ix. 1.

[1] See Hengstenberg's *Christology*. From this it will be seen that he was contemporary with Isaiah, Joel, Amos, and Jonah.

[2] There is a great controversy, whether the transactions related in the first three chapters were real or allegorical. The ancient fathers generally held that the prophet really and literally entered into this impure marriage; and so did Bishop Horsley. Luther supposed the prophet to have acted a kind of drama before the people, giving his lawful wife and children these mystical names. Archbishop Newcome held that a wife of fornication merely meant an Israelite, a woman of the apostate and idolatrous kingdom. Maimonides thought it to be a nocturnal vision; while the Chaldee paraphrast, &c., and, amongst others, Bishop Lowth, believed it to be pure allegory. Hengstenberg, in his *Christology*, devotes some space to this question, and strongly opposes the literal view. He comes to the conclusion that the action was real, but transacted in vision only; pre-supposing that the world in which the prophets moved when under Divine inspiration was altogether different from the ordinary one, that is, not the outward, but the spiritual, world; and that this was understood by the people whom he addressed. The comparison of the husband and wife is continued from the Song of Solomon.

	HOSEA.
They had forgotten God as their daily benefactor	ii. 8; vii. 15; viii. 14.
They had departed from truth, mercy, and holiness	iv. 1, 2; x. 4.
They had rejected God's revelations ...	iv. 6; viii. 12.
Their destruction was caused by the ignorance and iniquity of the priesthood	iv. 6–9.
It was caused also by their pride ...	v. 5; vii. 10.
They would not turn to God	v. 4; vii. 10.
In their distress they leant upon an arm of flesh	v. 13.
They were guilty of instability	vi. 4.
They practised ceremonial rather than spiritual religion	vi. 6, 7; viii. 13.
They had broken the covenant	vi. 7.
They had rejected God's proffered mercy ...	vii. 1.
They had forgotten God's omniscience ...	vii. 2.
Kings and princes ministered to each other's sins	vii. 3-7.
They were unconscious of their backsliding condition	vii. 9; xi. 7.
They had sought God only for temporal advantages	vii. 14.
They had chosen kings of their own will ...	viii. 4.
Their sin was one of selfishness	x. 1.
They had turned the very fruitfulness of their land into an increased occasion of sin ...	x. 1; xiii. 6.
They had attempted to serve God with a divided heart	x. 2.
II. WHAT WAS TAUGHT ISRAEL IN THE WAY OF DENUNCIATION.	
That—	
Jehu's bloody murders must bring destruction on his people	i. 4, 5.
They should be cast out of God's covenant, and be unrecognised by heaven, and spend a long time in national seclusion[1] ...	i. 9; iii. 4; ix. 17.

[1] This predicts their long exile, their freedom from idolatry, and the deprivation of their old temple worship. History tells us how wonderfully it has been fulfilled.

	HOSEA.
The land with all its animated creation should languish under God's curse	ii. 9–13; iv. 3; viii. 7.
People, prophets, and princes should perish together	iv. 5–9; v. 10.
In the time of threatened danger when Israel should plead God's covenant, he would reject their plea	v. 6, 7; viii. 2, 3.
They would discover the folly of trusting to Egypt and Assyria for help [1]	vii. 11–13; v. 13; xiv. 3.
They had requited God's favours with the greatest ingratitute	vii. 15.
They should be punished in proportion to their wickedness	viii. 7.
They should be carried captive into Assyria by Shalmaneser	i. 6; ix. 3; x. 6, 14, 15.
In their captivity they should be denied all religious ordinances	ix. 3–9.
They should leave all their curses to their children after them	ix. 12–16.
In this state they should be wanderers among the Gentiles	ix. 17; viii. 8.
God would destroy every remnant of their idolatry	x. 5–8.
III. What was taught Israel in the way of Exhortation.[2]	
That the faithful servants of God among them should warn the rest of the nation [3] ...	ii. 1, 2.
That it should renounce its idolatries ...	ii. 2; xiv. 3.
That it should return to God with repentance	vi. 1–3; xiv. 1, 2.
That it should be holy and serve God ...	x. 12; xii. 6.
IV. What was taught Israel by way of Consolation.	
That though they should be cast out of cove-	

[1] Hoshea trusted in Egypt. See 2 Kings xvii. 4. Menahem trusted in Assyria, 2 Kings xv. 19, 20. And Hoshea likewise, 2 Kings xvii. 3.

[2] In chap. iv. 15, Judah is exhorted to take warning by Israel's sin.

[3] Bp. Horsley maintains that this verse should be translated "Speak to your brethren, O Ammi, and to your sisters, O Ruhamah"—a direct address to God's elect people.—Comp. 1 Kings xix. 18.

	HOSEA.
nant, and be reckoned no better than Gentiles, yet, after much affliction, they should have their covenant renewed, and be betrothed in faithfulness to the Lord[1] ...	ii. 14-23.
That they should be gathered in by an innumerable multitude, and united with Judah, after a long period of dispersion, under one great head belonging to the house of David[2]	i. 10, 11, comp. with iii. 4, 5.
That in this restoration to their covenant, all God's former mercies should be renewed to them and their land	ii. 14-23; xiv. 4-7.
That their punishments were only to be inflicted with a view of restoring them to faithfulness	ii. 6-22; v. 15.
That this was done with great unwillingness on God's part	vi. 4; xi. 8, 9.
That if they sought the Lord, he would pour out his Spirit on them	x. 12; xiii. 9.
That their restoration should be like life from the dead[3]	xiii. 14; vi. 2.

[1] We shall frequently meet with the idea of Israel and Judah returning to God's covenant only through severe affliction, as we proceed in the writings of the prophets.

[2] St. Paul quotes this prophecy (i. 10) as fulfilled in the calling of the Gentiles. (See Rom. ix. 25, 26.) But this seems rather a spiritual adaptation of it, on the ground that as all the heathen who became proselytes to the Jewish church were called Israelites, the Gentile Christians were to be so named, on account of their union with the Church of God under Messiah. To suppose, however, that this spiritual fulfilment of the passage excludes its more literal fulfilment, appears unwarrantable. Hengstenberg says, on this passage, "The fulfilment is continuous and progressive, and will not cease till the whole plan of salvation is finished. It began at Babylon, and was carried forward at the appearance of Christ. It is even now realised every day in every Israelite who follows the example of his believing ancestry. And it will at some future time find its final fulfilment in the last and greatest manifestation of God's covenant faithfulness toward Israel, which, happily, is as strongly guaranteed by the New, as it is by the Old, Testament."

[3] Comp. Isa. xxv. 8; xxvi. 19, &c. Dr. Pocock thinks that Hosea

In this, the first of a long series of prophetic writings, we enter upon a new phase of Divine teaching. Up to this time there had been a succession of inspired prophets who had delivered God's will to the Church orally, probably because the importance of their announcements ceased with the generations to which they were addressed. But a time had now arrived when the voice of prophecy required to be heard more loudly and distinctly. Both Israel and Judah were rapidly falling into decay, and ripening for judgment. Hence if the Lord's purposes toward them had not been recorded in writing by a new and more highly-inspired series of prophets—if the veil had not been in some measure drawn aside which covered over the distant perspective of their final destinies—the truths and glories connected with the Messiah's coming kingdom would, humanly speaking, have been lost. Besides, the very magnitude of such disclosures, affecting as they did the whole world, was in itself sufficient to produce the change.

This new line of prophets comprised sixteen writers,[1] of whom three only prophesied to Israel; and Hosea, if not the first in point of time, was certainly the greatest of the three.

In summing up the contents of his book, we may notice that the teaching of God was mainly directed against idolatry in reference to the *past*, the *present*, and the *future*.

1. *In reference to the past.* Here the people were re-

vi. 2, was a simple prophecy of Christ's resurrection. That learned commentator, however, appears to me to have overlooked the Israelitish standing-point through many parts of his exposition.

[1] The Jews divide these prophets into two divisions, viz. four greater and twelve minor; according to which division we have them arranged in our bibles.

minded of their great guilt in having rebelled against the dynasty of David (ch. viii. 4). It was not merely that, on the ground of God's promise of ten tribes to Jeroboam, they had politically separated themselves from it, for they had gone much further; they had even rebelled against the covenant priority of Judah, and had given up their spiritual interest in the Messianic kingdom of David; otherwise, why should they have abandoned the temple-worship of Jerusalem, raised forbidden altars, and elected a priesthood for themselves? Their rebellion was, therefore, deeply set in unbelief, and was at war with the fundamental hopes of the Hebrew nation. In vain they pleaded God's former promise to Jeroboam. Had that prince permitted the Lord to fulfil the promise in his own way, the case would have been different; but he had refused to do so, and had seized the dominion violently. Hence the ten tribes had no right to say that they were separated from the two in the way of God's appointment, for it was nothing better than rebellion and apostasy, which could not but be offensive to the Lord as long as it lasted.

2. *In reference to the present.* Here the prophet met them with the severest accusations, sparing neither rank, nor office, nor multitudes. In fact, people, priests, princes, were all alike condemned, because equally sunk in lawless violence and gross idolatry. And yet he illustrated the Divine forbearance by showing them how willing God was to accept them on their repentance, and to forgive them all their sins. What could be more compassionate, for instance, than the Lord's pleading, in chapter xi. 8, where he seemed to be perfectly agitated at the thought of casting them away? And although the principles of Divine justice were represented, at last, as triumphing over this compassion (because the cha-

racter of God, which always demands that sin should receive its appointed penalties, could not but be true to itself), yet what could more effectually prove the mingling of mercy and judgment than the invitations and consolations with which the announcement of their doom was interwoven ? (comp. xiii. 9).

3. *In reference to the future.* Here the prophet was directed to forewarn the people, both of their ejection from God's covenant, and of their wandering for a long time unpitied and forsaken among the Gentiles. Indeed he was plainly told to predict their captivity in the Assyrian empire (ix. 3, 6), and even to mention Shalmaneser by name as the monarch who should destroy their fortresses, and cut off their kings (x. 14, 15).

But although the great burden of Hosea's prophecy was thus to denounce judgment, and to write upon the kingdom the melancholy titles of "*Lo-Ruhamah*" and "*Lo-Ammi*," yet he was commissioned to strike more pleasing chords, and predict a final restoration. Borrowing, therefore, a metaphor from the doctrine of the resurrection, which was now most probably well understood, he proceeded to compare this national restoration of a kingdom, so long politically dead, to a rising out of the tomb. We shall see, as we proceed, how Isaiah and Ezekiel enlarged on this grand idea; and, if it were our purpose to go into the New Testament, we should find it quite as plainly re-appearing in the writings of St. Paul, where he expressly tells us that the receiving of them back into their own covenant shall be "as life from the dead" (Rom. xi. 15). This promise seems to have been given to Israel by Hosea, for the purpose of consoling God's elect people in the midst of the surrounding corruption and for establishing the unchangeableness of his early covenant with their forefathers. But for the fulfil-

ment of that object one most important condition was necessary; and not until that condition was satisfied could this glorious restoration of the kingdom be brought about. Israel, it must be remembered, was now in a state of voluntary separation from God, by reason of revolt from the house of David, not only politically but ecclesiastically. Yet it was from that royal house that Messiah was to spring: and therefore they could receive no Messianic promises, except through their re-union with it. This, then, was the great preliminary condition on which Hosea promised them a restoration to their land and to the covenant favour of Jehovah; they must join themselves once more to the true dynasty of David. "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." On what grounds they connected this prophecy with the Messiah will be seen when we come to Amos. I will only add that it is very important we should bear in mind the fact just stated, as we proceed in our perusal of subsequent prophecies; because it expands continually, wherever the restoration of Israel is spoken of as distinct from that of Judah. Besides, this, as coming first, was the groundwork of God's promised mercy in other respects; and all other elements added to it afterwards, however interesting, were rather matters of detail than of principle.

It will be seen, from what has preceded, that the Messianic truth revealed in the present prophecy only bore on this point; and that God enlightened the Israelites with no other revelation upon the subject. Perhaps this, however, was to be expected; for as they had cast off their allegiance to the theocracy during so many years, they scarcely could be regarded as a proper channel for the full conveyance of God's ulterior purposes. On the

other hand, Judah was, comparatively speaking, still faithful (xi. 12). Moreover, from that tribe Messiah was to spring. Hence nothing was more natural than that God should proclaim the great body of new Messianic truth by those prophets who were particularly sent to minister to Judah, a purpose which was abundantly carried out, as we shall see when we consider their writings.

We next come to—

THE BOOK OF THE PROPHET AMOS.

Amos was in all probability a native of Tekoah, near Bethlehem, chiefly inhabited by shepherds, of whom he was one. When he received his commission to prophesy, the kingdom of Israel, which had been injured by Hazael, was restored to its ancient splendour by Jeroboam II. But its very prosperity proved its temptation, and so overwhelmed it in licentiousness and oppression, that this prophet was summoned from the sheepfolds to be God's witness, with Hosea, against it. He was driven out of Bethel by Amaziah the high-priest of that place, and retired to Judah. He tells us that he began to prophesy in the second year before the earthquake in Uzziah's reign of Judah; but this throws little light now upon the exact date, because we know not when that frightful event took place.[1] It served, however, as a fine symbolical allusion to the subject of his discourses, which was little else than the announcement of tremendous political convulsions both in heathendom and Israel.

Its contents may be thus divided:—

[1] This earthquake is referred to in Zechariah xiv. 5, and perhaps in Isa. v. 25. Josephus supposes that it happened at Uzziah's invasion of the priest's office. So Kimchi, Aben Ezra, Jarchi, and others.

I. Judgments on the Heathen.
II. Judgments on Israel.
III. Promises of Final Mercy.

I. What was learnt from judgments pronounced on the Heathen.

	Amos.
That Damascus should be conquered, and the people of Syria carried captive to Kir,[1] because of Hazael's cruelty (2 Kings xiii. 7).	i. 3–5.
That Gaza should be destroyed, and the Philistines punished, for past cruelty to Israel[2] (2 Chron. xxi. 16)	i. 6–8.
That Tyre should be destroyed for its faithlessness to the Hebrew alliance[3] (2 Sam. v. 11, 1 Kings v. 1)	i. 9, 10.
That Edom should be ravaged and distressed, for its cruelties against the Lord's people[4]	i. 11, 12.
That Ammon should be punished, and its king be carried captive[5]	i. 13–15.
That Moab should share in these calamities for its sins[6]	ii. 1–3.

II. What was learnt from judgments pronounced on Israel.

The prophet first threatens Judah; but this not being his express mission, he does not enlarge upon it	ii. 4, 5.
That these threatenings were given to excite fear, and promote repentance	iii. 6, 7; v. 4–27.
That the ten tribes could have no friendship with God, while they were disagreed on the first principles of moral duty	iii. 1–3.

[1] Fulfilled by Tiglath-Pileser in the days of Ahaz and Pekah, kings of Judah and Israel. See 2 Kings xvi. 9.

[2] Fulfilled by Uzziah (2 Chron. xxvi. 6), and by Nebuchadnezzar (Jer. xxv. 20).

[3] Fulfilled by Nebuchadnezzar. Comp. Isa. xxiii., Jer. xlvii. 4, and Ezekiel xxvi., xxvii.

[4] Idem. See Jer. xxv. 9, 21. [5] Idem. [6] Idem. See Jer. xxvii. 3, 6.

	AMOS.
That Samaria and Bethel should be spoiled by their enemies	iii. 9-15; iv. 1-3; v. 5.
That though judgments might be averted for a time by the intercession of Amos, they should be measured out at last with terrible precision[1]	vii. 1-9.
That all Israel should be carried into captivity after the total destruction of its idolatry	v. 1-3, 27; vi. 7-14; vii. 8, 9, 17; ix. 4.
That they should be scattered among all nations, and yet should never be lost ...	ix. 9.
That in those times they should be deprived of all further revelations from God ...	viii. 11, 12.
That when God once commenced these judgments, there should be no escape from them: (Seen by the vision of the Lord on the altar, and its complete destruction.)[2]	ix. 1-8.
That because God's judgments were unavoidable, they should be prepared for ...	iv. 12.
That they were being brought on by the unprofitable use of past afflictions ...	iv. 6-13.
By hypocritical services	v. 21-26.
By voluptuousness	vi. 1-11.
By oppression and perversion of justice ...	ii. 6-8; vi 12-14; v. 11, 12; viii. 4-10.
By opposition to faithful prophets ...	vii. 10-17.
That these judgments were nigh at hand, because Israel's sins had ripened ... (Seen by the vision of a basket of summer fruit.)	viii. 1-3.
III. What was learnt from promises of Final Mercy.	
That it depended on their future repentance	v. 4, 14, 15.
That after an appointed time, the captivity	

[1] Amos pleads the impoverished state of the kingdom which ensued after the death of Jeroboam II.

[2] Hengstenberg thinks that the altar here spoken of is the Brazen Altar of the Temple. So M. Poole. But I cannot see this; and rather believe with Lowth, Dr. Gill, and others, that it describes the Israelitish

	AMOS.
of Israel should cease, and the people be planted once more in their own land under the sceptre of David, *i. e.* under Messiah [1]	ix. 11–15.
That this restored house of David should embrace the converted heathen	ix. 12.

In the prophecies of Hosea we had very little minuteness of detail, very little beyond the bare description of Israel's guilt and ruin. Here, however, God opened to the people his designs of judgment on some of their enemies; and mentioned the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites, by name. But this only appears to have been introductory to a declaration of his just indignation against themselves, a kind of solemn preface to a long chapter of judicial announcements touching their own kingdom. In those announcements Amos reminded them of past judgments, and of the unprofitable use which they had made of them. He also informed them of the gracious manner in which the Lord had averted other threatened evils, because he still had compassion on them, and was willing to give them space for repentance.[2] Yet, patient as he had been till now, the time for decision had come at last; and, therefore, they must "prepare to meet their God." Henceforth, in fact,

national altar at Bethel; at all events primarily. The same remark will apply to the word "temple" in ch. viii. 3.

[1] The reference of this passage to Messiah was generally understood by the ancient Jews, and was quoted in that sense by St. James. (Acts xv. 16, 17.) So the more modern Jews. Comp. *Sanhedrin*, fol. 96, 2. R. Nachman said to R. Isaac, "Hast thou heard when בר נפילים is to come?" The latter answered, "Who is he?" R. Nachman said, "The Messiah." R. Isaac, "But is the Messiah thus named?" R. Nachman, "Certainly," in Amos ix. 11. "In that day I will raise up the tabernacle of David that is fallen."—Quoted from Hengstenberg's *Christology*.

[2] Comp. 2 Kings xiv. 27.

Israel was a doomed people. Amos did not, like Hosea, mention Assyria by name as their future conqueror; but he as fully predicted their captivity, the destruction of their idol worship, and their wanderings among the nations. Thus he was a stern reprover, and an unflinching witness to the truth. Open infidelity alone could have prevented his messages from producing national humiliation. Indeed, the fact that they did not do so fully proves how ripe the nation was for judgment, and how impossible it was for the theocracy to be carried on amongst them any longer.

But, notwithstanding this rejection by God, the spirit of prophecy could not allow it to be recorded without some concluding promise of restoration. Hence they were told, that sad as their separation from David's house had been, and ruined as the kingdom of God was in Israel, yet both should be raised and built up as in the days of old. The chief point to be remarked, however, is, that as the first false step of Israel consisted in rebellion against the dynasty of David, so the only way by which these ancient privileges could be restored, was a returning allegiance to that dynasty. Nothing seems to have been promised except on that condition. The prophet did not say, "In that day will I raise up the kingdom of Israel," as though he were giving them any hope of a restoration of their independent nationality; but, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof," intimating that they would find themselves restored to God only through a re-union with the tribe of Judah. This future union between Israel and Judah will be brought out much more plainly in Isaiah and Ezekiel; but here we have it in its germ, here we see the truth laid down in its first and smallest development.

And this is associated with another point of import-

ance; viz. the connection between the fulfilment of these promises and the appearance of Messiah. Now, if we look into the past Messianic predictions, we shall find (1) that Messiah was to spring from the tribe of Judah; (2) that he was to rule in Judah as a king; (3) that this kingdom was to be established on the throne of David; (4) that in securing this kingdom he was to meet with the severest opposition from heathen princes, and only be established on the throne after a desperate struggle in which his own person was to be insulted and injured; (5) that victory should finally be granted him; when, sitting on the throne of Zion, he should rule over the whole world in peace and righteousness for ever and ever. Other facts were also disclosed in addition to these; but I pass them over now, because irrelevant to the present point. From the above disclosures the Church must have inevitably discovered that David's house would be in a very low estate when Messiah appeared; otherwise, why was it to endure a tremendous and apparently unequal contest against its enemies? Did not this announcement, therefore, almost necessarily lead to the conviction that he was to raise up the kingdom of David from a very low and oppressed state? And must not this conviction have been strengthened by the gradual declension of the kingdom both in Judah and Israel? Hence, had there been no further prophecies than those delivered in the reigns of David and Solomon, the faithful people of God would have had enough to inspire them with the hope of a restoration under Messiah. How much more, then, must they have realised this hope, after the predictions of Hosea and Amos, where not only the raising up of David's fallen dynasty was expressly announced (ch. ix.), but a re-extension of that empire over all the heathen most faithfully promised? This could be nothing less

than another prediction of the Messiah's kingdom ; synchronising with such psalms as the 45th and 72nd, and unfolding the glorious picture of Judah and Israel reunited under one great head, a prediction which Hosea was making contemporaneously (Hos. i. 11).

Let us advance now to—

THE BOOK OF THE PROPHET JONAH.

Respecting the identity of Jonah with the person mentioned in 2 Kings xiv. 25, there can be no manner of doubt. But whether, in strict chronological arrangement, he should be placed after Hosea and Amos, admits of considerable dispute. Probably the most truthful, and certainly the most easy, way of solving the difficulty, would be to bracket them all together; for they were undoubtedly contemporary prophets, and all flourished in the reign of at least one celebrated king, viz. Jeroboam II. Some persons have urged the fact of Jonah's predicting Jeroboam's victories, as an argument in favour of his priority; and there would seem to be some strength in the argument. But it is not conclusive; because, as Hengstenberg remarks, we have no evidence to show that these victories of Jeroboam occurred in the beginning of his reign. On the other hand, the fact of Jonah being sent to prophesy against Nineveh, strongly tends to prove that the transaction took place after the time of Amos, and not till toward the close of Hosea's long period of office. For Amos, we have observed, never once makes an allusion to the Assyrian empire; and during his prophecy it seems not to have come on the stage of Israelitish history. Neither does it, in the writings of Hosea, till we reach chapter v. 13, the historical reference to which seems to be 2 Kings xv., *i. e.* the reign of Menahem.

Jonah has been superstitiously considered by some of the Jewish doctors as the son of the widow of Zarephath. But he was no doubt a true Israelite, being the son of Amittai, and of the tribe of Zabulon. The simple and historical nature of Scripture language will not allow us to suppose that the adventures of this prophet were unreal. Moreover, our Lord's pointed allusion to them in Matt. xii. 40 equally forbids us to entertain such an idea.[1] I shall not enter here into any examination of the miracle of the fish, but merely remark that it may probably have given birth to the ancient classic fables of Arion and the Dolphin,[2] and of Hercules' escape from the fish's belly.[3] With regard to the design which God had in producing these strange events, let me here say that, while real, they can only be rationally viewed in a symbolical light. In fact, the whole history of Jonah seems symbolical from the beginning to the end. Thus Marckius says, "The book is historical, but in such a manner, that in the history itself there is hidden the mystery of the greatest prophecy."[4]

What that mystery, or rather prophetic secret, was, must now be unfolded by the following short but very simple analysis, which I divide into two parts, viz.—

I. HISTORICAL.

II. POETICAL.

I. WHAT WAS TAUGHT BY THE HISTORICAL PORTION.

	JONAH.
That disobedience in God's service tended to render the heart insensible to Divine judgments ...	i. 1–5.
That God would bring all concealed sin to public view, if not repented of	i. 4–16.

[1] Add to this the opinion of the early Jews, as gathered from Tobit xiv. 4. See also Joseph. *Antiq.* ix. 10. 2.

[2] Herod. I. 24.

[3] Grotius, *De Verit.* i. 16, *in notis.*

[4] Quoted from Hengstenberg.

	JONAH.
That the Gentiles were by no means so unsusceptible of Divine truth as Jewish prejudice imagined them to be[1]	i. 6; iii. 5-10.
That God was kind and merciful, not only in his relation to Israel, but to the Gentiles also ...	iv. 2, 11.
That it was wrong to grudge mercy to Gentiles, as if it were the prerogative of Israel only[2] ...	iv. 4-11.

II. WHAT WAS TAUGHT BY THE POETICAL PORTION.

That the Church could never be so low as to be beyond the hearing of its covenant God ...	ii. 1, 2.
That periods of distress and darkness were those in which they should look out of themselves to God's promised mercy	ii. 3, 4.
That in all their deliverances from distress God's hand should be acknowledged	ii. 5-end.

This, though one of the shortest, was one of the most important prophecies ever given to the Old Testament Church. But in order to see its importance, we must be careful not to have our minds distracted from the main feature of its teaching by looking too closely into those secondary lessons of truth which it sets forth, and which are often so largely commented on as practically to overlay and conceal its original design. Had I not been guided by this idea, I might easily have multiplied useful and interesting points in the above analysis; but I have preferred to strip it of these, in order to bring out more plainly what I conceive to have been God's intention of impressing on the minds of the Israelites, and through them on the people of Judah also, viz. that the Gentiles were to share in God's purposes of mercy.

I do not speak now of the poetical portion of the book in which Jonah's prayer occurs, and from which Israel chiefly

[1] Hengstenberg.

[2] This appears to have been Jonah's fault, and not any wounded vanity on account of the apparent failure of his prediction.

learned God's great power in delivering the Church out of trouble. That was a most important lesson, and had a peculiar adaptation at the time it was delivered to the downward tendency of Israel's fortunes, and to the long dark night of gloom for the nation predicted by the prophets. Jonah may in this respect have been intended as a type of themselves, the once covenant people, but now the rejected of God, cast into the waters of oblivion. And if so, they could not but have derived unspeakable consolation from the fact of his deliverance; inasmuch as it afforded a contemporary and symbolic illustration of their final recovery as stated prophetically by Hosea and Amos.[1]

I will not dwell, however, on this point, because I think the historical portion of the book involved the greatest lesson, and made Jonah stand out among the prophets as distinct from any who had yet appeared. Indeed no other prophet had a similar mission. Which of them was ever sent away from Israel or Judah to carry messages of mercy to Gentile countries? In the whole volume of Scripture we have no other instance of the kind. Let this fact alone, then, proclaim its significance. God meant his Church to learn something from it. And what could it have been, except that already mentioned —his future purposes of mercy to the heathen? We shall

[1] I do not know that I ever saw the idea before, yet I cannot help putting it forth here; viz. that the passage in Hosea vi. 2, was penned by that prophet at the time when Jonah's singular story was engrossing the Israelitish mind. What more likely than that one prophet should allude to, and comment on, another? especially as I have before shown the strong probability of their being contemporaries. Hence nothing remains to prevent this inference. On the contrary, it seems to me to be almost necessary, from the otherwise incomprehensible nature of Hosea's allusions. Disconnect them, and they are difficult; unite them, and they are natural.

find as we proceed that other prophets taught this same truth; but what they proclaimed in words, Jonah exhibited in act and deed. Already we have traced out, from the earliest times of Israel's history, a progressive development of this truth; but never till now have we seen it brought before us so plainly and practically. Elijah and Elisha exhibited it, to some extent, in their miracles; one wrought on the widow of Zarephath, and the other on the leprosy of Naaman; but these were minute and inferior demonstrations of the truth, scarcely worth noticing when compared with the grand transactions which took place between Jonah and the Ninevites. Here the favour shown was no mere temporal gift, but the direct bestowal of pardon for sin; and that, not on a single individual, but on a "great city" which contained six hundred and twenty thousand persons "not knowing their right hand from their left." [1] Heathenism, therefore, in this case, came into immediate contact with God's gracious dealings; and those who regarded the fact at all spiritually could not but perceive that it foreshadowed a time when the prophets would be sent on a wider mission to preach salvation to the Gentiles.[2] It was a work which Jonah by no means liked. He could not bear to preach repentance to a city which threatened destruction to his country, the issue of which repentance might possibly bring on an extension of covenant mercy to all the

[1] The phrase, "that great city," which seems in the Bible to be employed as its customary appellation, is found applied to Nineveh (Νινος μεγαλη) in a poetic fragment preserved by Diodorus Siculus.

The measurement assigned here to Nineveh gives about the same extent of circuit as that indicated by the lately excavated mounds of Khorsabad, Konyunjuk, Nimroud, and Karamles, which define an oblong square. See Layard, *Nineveh*, vol. ii. p. 247.

[2] Stackhouse alludes to this in his *History of the Bible*, vol. ii. book vi. ch. 3.

uncircumcised heathen, even at the cost of his own nation. This is most likely the reason why he attempted to flee to Tarshish,[1] and why he afterwards wished to die when he found that his fears were too well grounded. But it was all in vain. The bitter lesson had to be both learned and mastered; and the whole writings of the prophet seem directed to a simple exhibition of it to his fellow-countrymen.

PART II.

OR THE HISTORY OF JUDAH FROM THE REVOLT OF THE TEN TRIBES TO THE DESTRUCTION OF JERUSALEM.

THIS EXTENDS OVER A PERIOD OF THREE HUNDRED AND EIGHTY-SIX YEARS, VIZ., FROM B.C. 974 TO B.C. 588, AND IS CONTAINED IN 1 KINGS XII.-2 KINGS XXV.; 2 CHRON. X.-XXXVI.; PART OF THE BOOK OF PROVERBS; AND A GROUP OF PSALMS; TOGETHER WITH THE PROPHECIES OF JOEL, OBADIAH, MICAH, ISAIAH, NAHUM, HABAKKUK, ZEPHANIAH, AND JEREMIAH.

THE period on which we are now entering is, in some respects, the most important in the whole history of God's ancient people; certainly no other can be at all compared to it either for the richness of its prophetic truth, the copiousness of its inspired productions, or the fulness of its Messianic promises. All these points, however, will be amply exemplified as we pass along the line of these Scripture writings. I shall, therefore, not lose time by anticipating them here, but commence at once with—

[1] There appear to have been two places named Tarshish: one called Tartessus in Spain; another, on the eastern side of Palestine, which Jehoshaphat proposed to trade with along the Red Sea (2 Chron. xx. 36). It was most probably the first of these that Jonah sought, because Jehoshaphat's attempt to revive the commerce of the Red Sea failed. Besides, it was a heathen, probably a Tyrian, vessel.

THE REMAINING PART OF THE TWO BOOKS OF KINGS AND CHRONICLES.

VIZ. 1 KINGS XII.–2 KINGS XXV.; 2 CHRON. X.–XXXVI.

We are to consider only those parts of the books which bear upon the tribe of Judah, beginning with the revolt of the ten tribes and ending with the Captivity. During this period there were twenty kings, differing very widely from one another in personal character, and variously sustaining or weakening the kingdom by their state policy.

It may be useful here to give a tabular statement of their names, etc., similar to that relating to the kingdom of Israel, on p. 225.

Kings.	Events in relation to Domestic Affairs.	Events in relation to Foreign Affairs.	Prophets.
1. REHOBOAM.	He lost the Ten Tribes.	Judah attacked by Egypt.	Shemaiah.
2. ABIJAM.	War with Israel.		
3. ASA.	War with Israel. Destroyed idolatry; but reproved for alliance with Syria.	Zerah, the Ethiopian, defeated by Asa.	Abijah, Azariah, son of Oded, Hanani, Jehaziel.
4. JEHOSHAPHAT.	Appointed teachers and judges for the land, but imprudently allied himself with Ahab and Ahaziah.	Combined but unsuccessful attack of Moabites and Ammonites against Jerusalem.	
5. JEHORAM.	Married Ahab's daughter and reigned wickedly.	Revolt of the Edomites.	
6. AHAZIAH.	Allied himself to Jehoram, king of Israel, with whom he met his death.		
7. ATHALIAH.	Usurped the throne of her son, and destroyed all his children but Joash. Deposed by the high priest Jehoiada.		
8. JOASH, or JEHOASH.	Reigned well during the lifetime of Jehoiada, after which idolatry revived.	Hazael, king of Syria, invaded Judah, and went away with spoil from the holy treasures given him by Joash.	Zechariah.
9. AMAZIAH.	Did wickedly; was slain at Bethshemesh by Jehoash, king of Israel, whom he had wilfully challenged to battle.	Subdued the Edomites in the Valley of Salt.	
10. UZZIAH, or AZARIAH.	Reigned well during the lifetime of Zechariah the prophet. At last smitten with leprosy for invading the priests' office. The commencing age of written Prophecy.	Carried on successful wars against the Ammonites and Philistines.	JOEL, OBADIAH, MICAH, ISAIAH (first called).

Kings.	Events in relation to Domestic Affairs.	Events in relation to Foreign Affairs.	Prophets.
11. JOTHAM.	Began to reign during his father's life on account of Uzziah's leprosy.	City of Rome founded during this reign. Alliance formed between Rezin, king of Syria, and Pekah, of Israel.	
12. AHAZ.	Very idolatrous, introducing the Syrian gods to Jerusalem. Judah first became tributary to the Assyrian empire.	Rezin and Pekah besiege Jerusalem. Tiglath-pileser came to help him, but in reality weakened his empire.	
13. HEZEKIAH.	Great reformation in the kingdom. Israel's captivity in this reign.	Sennacherib's unsuccessful attack on Jerusalem, Merodachbaladan's embassy to Hezekiah.	NAHUM.
14. MANASSEH.	Idolatrous and cruel. Reigned fifty-five years. Repented when a prisoner in Babylon, and restored to his throne; after which he abolished idolatry.	Sardochæus, a general of Esarhaddon, king of Babylon, carried Manasseh in chains to that city.	HABAKKUK.
15. AMON.	A wicked king; slain by conspirators. The people raised Josiah to the throne.		
16. JOSIAH.	He made three great reformations. Slain in battle against Pharaoh-Necho, whom he attacked at Megiddo, while he was passing through Palestine on his way to the Euphrates.	Nabopolassar destroyed the Assyrian empire in this reign, B.C. 626, and founded the Chaldean, or Babylonian empire.	ZEPHANIAH. JEREMIAH, (first called).
17. JEHOAHAZ.	Deposed after 3 months by Pharaoh-Necho.	Jehoahaz carried into Egypt.	
18. JEHOIAKIM.	Raised to the throne by Pharaoh-Necho, who turned his name from Eliakim to Jehoiakim. Jeremiah's roll read by Baruch.	Nebuchadnezzar took Jerusalem, and carried away the first captives, B.C. 606, from whence the seventy years' captivity dated.	
19. JECONIAH, or JEHOIACHIN.	Raised himself to the throne; after 3 months, he and the court, and soldiers, and people were carried to Babylon.	Nebuchadnezzar's second attack, and deportation of captives.	
20. ZEDEKIAH.	Originally named Mattaniah, but raised to the throne by Nebuchadnezzar, who changed his name. He ruled only over the lowest class of citizens who were left in Palestine.	Having entered into an alliance with Pharaoh-Hophra, king of Egypt, for the purpose of throwing off the Babylonian yoke, Nebuchadnezzar made his last siege of Jerusalem, B.C. 588.	

NOTE.—*Gedaliah* was appointed by Nebuchadnezzar governor over the peasantry left in Palestine. He was murdered by *Ishmael*, a prince of the royal family, who afterwards fled to Egypt and took Jeremiah there. After four years the few remaining inhabitants, 745 in number, were carried away by Nebuzaradan. No new colonists introduced. The country uninhabited, or occupied only by nomadic tribes.

It may surprise some that in the following analysis I should have re-introduced the miracles of Elijah and Elisha when they were, strictly speaking, wrought in Israel, not in Judah. But, as I remarked in my introduction

to this epoch, God's providential dealings and written revelations formed one great whole in respect to the theocratic government of his people. While, therefore, it is convenient to divide them into two parts, we must remember that practically each was intended to act and re-act on the other; and though, for the sake of simplicity, I have not introduced any of God's dealings toward Judah as suggestive of moral lessons for Israel, yet I could not refrain from bringing forward these eminent miracles wrought in Israel, as intended to teach important truth to Judah.

The general scope of this teaching may be seen in three things—

I. Oral Teaching of the Prophets.
II. Miracles.
III. Remarkable Providences.

I. What was taught by the oral Teaching of the Prophets.

That—	1 Kings.	2 Chron.
The separation of the ten tribes was a punishment from God on Solomon's house, and therefore could not be averted ...	xii. 22–24; xiv. 8.	xi. 2–4.
Alliances with heathen, or even Israelitish kings, were proofs of unbelief and should be punished		xvi. 7–9; xix. 2; xx. 37.
	2 Kings.	
God would always be with them while they adhered to him, but no longer	iii. 14–19; xix. 20.	xv. 1–7; xxiv. 20; xxv. 16; xii. 5–8.
After they had been sufficiently chastened for their sin God would interpose to deliver them		xxviii. 9–11.
No service done for God should go unrewarded		xix. 3.

	2 KINGS.	2 CHRON.
They had need to repent of sin, and turn to God for mercy	xvii. 13.	
Jerusalem and its people should be defended for David's sake against the first oppression of Babylon	xix. 31–34; xx. 6.	
Prayer should be made for the recovery of health in sickness	xx. 5.	
God had power over the lives of his servants	xx. 1.	
Carnal confidence in riches and glory was a dishonour done to God; and that Hezekiah's house should be one day carried captive to Babylon as a consequence[1]	xx. 14–19.	
That the obstinate rebellion of the king and people had at last provoked God to forsake his inheritance and deliver them up for long chastisement into the hands of their enemies ...	xxi. 10–15.	
That the personal piety of good kings exempted their own generation from threatened judgments[2]	xxii. 15–20.	xxxiv. 23–28.

[1] This prediction was delivered at a time when Babylon was an inconsiderable kingdom, B.C. 712, and when the people who were to fulfil the prediction were almost unknown. Babylon was, at this time, evidently independent of the kingdom of Assyria; for Merodachbaladan had sent to Hezekiah to congratulate him on his deliverance from Sennacherib. Assyria subjugated it about thirty years afterwards under Sardochæus, the successor of Esarhaddon. Nabopolassar, or Nebuchadnezzar I., however, the first Chaldean monarch, again made Babylon independent of Assyria by taking Nineveh and totally destroying it. He thus founded the Chaldæ-Babylonian empire, sometimes still called Assyrian in the Bible, 2 Kings xxiii. 29.

[2] This was uttered by the prophetess Huldah.

II. What was taught by Miracles.	1 Kings.	2 Kings.
That God would not leave the ten tribes without using every means to impress them:—		
(1.) In domestic life ...	xvii. 8–24.	iv. 1–37.
(2.) In the Church ...	xviii. 20–40.	vi. 1–7.
(3.) In the state ...	xviii. 41–46.	v. 1–19; viii. 1–6.
(4.) In society[1]		ii. 23–25; v. 20–27.
(5.) In battle		iii. 13–27; vii. 3–20.
God would preserve the lives of his prophets till their work was done	xvii. 2–6; xix. 4–8.	i. 9–15; vi. 13–18.
Every promise which God made should be faithfully performed		xx. 8–11.
God would always provide himself with a succession of faithful prophets while he had need to employ them		ii. 1–15.
God would resist any attempt at state interference with the office of the priesthood ...		2 Chron. xxvi. 18–21.
III. What was taught by Remarkable Providences.		
1. *By the Revolt of the Ten Tribes.*		
That—		
It was dangerous for a king to forsake the counsel of old men and follow that of the young	xii. 1–20.	x. 1–19.

[1] The state of society in Bethel, to which one of these places has reference, must have been very awful. We see it not only in the irreverence here displayed toward Elisha, but in other incidental ways. Thus it was Hiel, a Bethelite (1 Kings xvi. 34), who had the impiety to rebuild Jericho, though it had been so expressly forbidden by Joshua (Josh. vi. 26). Again Amaziah's conduct toward Amos is to be noted. See Amos vii.

	1 KINGS.	2 CHRON.
Cruelty and oppression would be likely to ruin any king who practised them	xii. 14.	x. 10.
God's honour was more than ever entrusted to the two tribes remaining faithful.		
The ringleader of every rebellion might expect the vengeance of God	xv. 29, 30.	
2. By the Judgment on the Prophet of Judah.		
That—		
The most faithful witness of a prophet might be spoiled by subsequent inconsistency ...	xiii.	
God demanded constant watchfulness, and implicit confidence in his word, rather than man's.		
3. By the Wars between Judah and Israel.		
That—		
Sin always introduced discord and disunion.		
The victories of Judah arose from their superior faithfulness to God's worship in Jerusalem ...		xiii. 4–18.
Every state alliance with heathen kings was a sin against God, and would increase their trouble		xvi. 1–9.
Wars of glory and ambition without any sufficient cause could not be expected to prosper[1] ...	2 KINGS. xiv. 8–14.	xxv. 17–25.

[1] Amaziah began his reign well, but became vain-glorious and idolatrous after his conquest of the Edomites. Hence his wilful attack on Jehoahaz brought ruin on him. The same lesson was taught by Josiah's death at Megiddo, when he ambitiously went out against Pharaoh-Necho, king of Egypt, on his road to the invasion of Assyria. See 2 Chron. xxxv. 20–24.

4. *By the Changes and Succession of their Kings.*	2 KINGS.	2 CHRON.
That—		
Neither piety nor impiety descended by inheritance ...	viii. 16–18.	xxi. 5, 6.
Good and faithful kings might expect to prosper		xvi. 1–6; xxvi. 5; xxvii. 6.
	1 KINGS.	
The best kings, when they entered on forbidden alliances, might expect to be troubled ...	xxii. 4, 32.	xviii. 1, 31; xxviii. 16–21.
	2 KINGS.	
Wicked kings might expect to be punished by God	viii. 20.[1]	xxviii. 1–5; xxi. 8–20; xxii. 7.
God would be sure to find means for defeating the designs of all those who were opposing his purposes	xi. 1–21.	xxii. 10–12; xxiii. 1–21; xxvi. 18, 19.[2]
The worst kings might be pardoned on repentance and amendment		xxxiii. 12, 13.
The best kings, if they meddled in wars without consulting God, might expect destruction ...	xxiii. 29, 30.	xxxv. 20–24.

[1] The student should carefully note this successful revolt of Edom in the wicked reign of Jehoram, because it was a wonderful fulfilment of Isaac's prophecy, in Gen. xxvii. 40. Perhaps the great secret of Jehoram's troubles was his unjustifiable alliance with Athaliah, the daughter of Ahab. He was contemporary with Jehoram, king of Israel. He died of a disease in his stomach, according to a prophecy of Elijah's sent him in writing out of Israel, 2 Chron. xxi. 12–20.

[2] In the case of Uzziah usurping the priesthood, the student should observe that it not only brought on him the leprosy, but obliged him to give up his throne to his son Jotham. Compare this act of Uzziah's with Saul's. Observe also that the city of Rome was founded during the reign of Jotham.

5. *By the various Reformations which were wrought in the Kingdom.*

That—	1 KINGS.	2 CHRON.
True zeal for the Lord should rise above all family ties and relationship[1]	xv. 13.	xv. 16.
Such reformations were the best means of securing national peace and blessings		xv. 15 ; xx. 30 ;[2] xvii. 1–14.
God's law was the only guide for the nation, and should be publicly honoured	2 KINGS. xxii. 8–20 ; xxiii. 1–3.	xvii. 7–9 ; xv. 3; xix. 8–11 ; xxxiv. 14–33.
Reformation could not be expected to last, if they were brought about by priestly interference, not by the personal holiness of the monarch[3]	xii. 2–18.	xxiv. 2–22.
It was the duty of a pious king to remove every occasion of		

[1] It is worthy of note respecting Asa, that he was a contemporary of the poet Hesiod in Greece.

[2] The effect of Jehoshaphat's judicious government was so great that he was soon able to bring into the field a well-disciplined army of 1,160,000 men, including tributary Edomites, Philistines, and Arabians. With all his power, however, he was unable to revive the navigation of the Red Sea, originally opened by Solomon; chiefly because of his alliance with the Israelitish king Ahaziah (2 Chron. xx. 35). In this reign Homer flourished among the Greeks.

[3] This was the case of Joash, who, after the death of the high priest Jehoiada, gave toleration to the princes of Judah for the worship of idols; and when the prophet Zechariah rebuked them on that account, even sanctioned his martyrdom in the temple. This latter circumstance should be remembered, because our Lord expressly alludes to it in Matt. xxiii. 35.

	2 KINGS.	2 CHRON.
idolatry from among his people	xviii. 4; xxiii. 15.	xv. 8.
It was the duty of the king, not only to destroy idolatry, but to reform and restore to purity all neglected ordinances, and to attend to the maintenance of the temple	xxii. 3–7; xxiii. 1–25;	xxix.–xxxi; xxxiv. &c.; xxxv. 1–18.
Those kings who had done much to encourage idolatry, should repent and be equally earnest in destroying it		xxxiii. 11–16.
6. *By the various Foreign Attacks on Jerusalem or Judah.*		
That—		
God was determined to chastise them on their first departure from his worship[1]	1 KINGS. xiv. 21–27.	xii. 1–9.
He valued their reverence more than all the riches of his temple	xiv. 26.	xxxvi. 7, 10, 18–20.
If met by prayer and faith, they should be all brought to nothing	2 KINGS. xix. 14–35.	xiv. 9–15; xx. 1–30; xxxii. 20, 21.[2]

[1] There is a picture of Shishak returning home in triumph after his invasion of Judæa on one of the walls of the palace of Karnak at Thebes, where the words, 'prince of Judah,' are written in Egyptian hieroglyphics.

[2] Sennacherib's destruction is probably alluded to by Herodotus, *Euterpe*, 141, where he says, that on the arrival of the Assyrians and Arabians at Pelusium, so immense a number of mice infested by night the enemy's camp, that their quivers and bows were gnawed in pieces. In the morning, the Arabians, finding themselves without arms, fled in confusion.

	2 KINGS.	2 CHRON.
They were caused by their repeated and obstinate rebellions ...	xxi. 10–16.	xxxiii. 11.
The movements of Divine justice might be slow, but execution would come at last[1]	xxv.	xxxvi.

In this period it would seem that God began to administer his government on a principle laid down in the second commandment, viz. that he would "visit the sins of the fathers upon the third and fourth generation." Thus Solomon had no sooner died, than, in consequence of his past guilt, the kingdom was rent in twain by internal discord. It is true that jealousies had broken out on former occasions between Judah and the other tribes;[2] but they were merely incidental to the weakness of human nature, and never ripened into open schism. Nor would any schism have arisen now, unless the Lord had sus-

[1] The order of these foreign attacks is important; viz.— B.C.

Shishak's	in the reign of	Rehoboam	from Egypt .... 970.
Zerah's		Asa	..... Ethiopia . 944.
The Ammonites and Moabites ...		Jehoshaphat	..... 896.
The Philistines and Arabians		Jehoram	..... 885.
The Syrians under Rezin		Ahaz	..... 742.
Sennacherib's		Hezekiah	..... Assyria ... 710.
Esarhaddon's captains		Manasseh	..... *idem.* ..... 677.
Nebuchadnezzar's 1st attack		Jehoiakim	..... Babylon .. 606.
„	2nd „	Jeconiah	..... *idem* ..... 598.
„	3rd „	Zedekiah	..... *idem* ..... 590–588.

An interesting confirmation of Sennacherib's invasion is found in one of the Babylonian Cylinders belonging to the British Museum. It contains the annals of the first eight years of his reign, the third year of which is entirely taken up with an account of his wars in Syria and Palestine.—Sir Henry Rawlinson.

[2] 2 Sam. xix. 43. Ephraim, from the first, seems to have been jealous of Judah's pre-eminence, and to have disputed it. The existence of the sacerdotal establishment in Shiloh was perhaps one ground of this assumption. Kitto's *Biblical Encyclopedia*, vol. i. p. 165. Isaiah alludes to these jealousies in chapter xi. 13.

pended his restraining power over them, and allowed free play to their passions on account of Solomon's sins. Hence the commencement of this period taught the people the ruinous consequences of idolatry and luxury, and was intended to act as a beacon-light to Judah for the future. To a certain extent it proved of use; for though many of the subsequent kings acted in open violation of its warnings, yet several were moved by a better spirit, and endeavoured to reform the abuses of the kingdom, in order that it might escape its threatened desolation.

God did not leave them to be taught on this point, however, through the silent dispensations of his providence. About two hundred years after the death of Solomon, he raised up a glorious line of prophets who recorded the Divine mind in writing, and who forewarned the nation of impending judgments with a plainness and a power which were unmistakable. Meanwhile there were others who equally proclaimed the truth, but without leaving on record any written predictions. These messages are gathered together under the first head of the preceding analysis, and are quite sufficient to show how faithfully the Lord pleaded with his people.

It is worthy of remark, that Judah and Benjamin, with all their faults, now formed the only remnant of God's true Church.[1] Hither flocked the Levites;[2] here too was the house of David, and here the sanctuary of Jehovah. Faithless as this body therefore ultimately proved, its very separation from the malcontents of Israel gave it orthodoxy, and made it stand forth as a visible protest against rebellion. From time to time, also, good kings like Hezekiah and Josiah arose, who, to a great extent, retrieved the faults of the past, and re-established

[1] 2 Chron. xv. 1–9.

[2] To these may be added a few families from the remaining tribes, who repaired to the vicinity of Jerusalem. See 2 Chron. xv. 9.

the ascendancy of truth and purity. Of these, Asa was the first; in whose reformations the people must have learned the great influence which faithful prophets like Azariah possessed, and how much the welfare of the kingdom depended upon them. After Asa, came Jehoshaphat, who pursued the work of reformation even more vigorously, not only suppressing idolatry, but sending out priests and Levites into every town to instruct the people. Some time after Jehoshaphat, we find Joash setting about the work of reformation, and repairing the temple of the Lord. But of all the regenerators of his country, Hezekiah was the most remarkable. Indeed, his reign formed a new era in the Divine teaching. All the idolatry of Ahaz which had been imported from Syria to Jerusalem was broken up; a fresh collection of the proverbs of Solomon was made and published; several new psalms were added to the standard collection for temple worship; and, above all, both Micah and Isaiah began to prophesy, from whom a fresh tide of inspiration flowed forth which filled the Church with promises of Messianic glory. Scarcely less conspicuous were the attempts of Josiah to restore his degenerate subjects; for he even carried his efforts into the remnant of the Hebrew race which the Assyrian captivity had left in Israel. The great fact of his reign, however, and doubtless that by which the Lord most sought to impress his people, was the discovery of the Book of the Law—a fact which caused the greatest revival of piety, and brought about the re-establishment of religious worship for a time to something like its original fulness. But, alas, here we bid farewell to the lights which shone on the throne of Judah. Henceforth the kings became more degenerate than before; and the only ground on which the Hebrew people could claim to be called the Church of God, was to be found in the piety of such men as Jeremiah and others,

who wept in secret over the spiritual declension of their monarchy and priesthood. Never had the house of David fallen so low as this. Its lamp had well nigh gone out. Indeed, nothing was now left to keep it alive, except that last great alternative of judgment which the prophets had been so long predicting. The Church had failed to maintain her true witness for God before the nations; therefore God must now arise to witness for himself, by planting her in the metropolis of heathendom, where, though too late for her own safety, it might not be too late for Him to perpetuate his last solemn protest against the folly and sin of idolatry. In short, Judah, like Israel, must be carried away captive, in order to re-illustrate the truth which had already been so often demonstrated before,—viz. that the Church could not retain her allegiance to God without continued interpositions from heaven, either in the way of judgment or of mercy.

All this, too, was a progressive proof that the kings of Judah could never, by themselves, build up the house of David; and therefore it was admirably adapted to show them the need of the sceptre passing into the hands of a better king, even Messiah. But I am treading on prophetic ground. I mention it here, only as a beautiful instance of the manner in which God's providences ran parallel to his promises, the full force of which will be increasingly developed as we proceed with the prophetic writings.

Meanwhile we must examine—

A FOURTH GROUP OF PSALMS,

COMPOSED IN THE REIGNS OF THE KINGS OF JUDAH—

viz. xliv., xlvi., xlviii., lxxiii.–lxxix., lxxxi.–lxxxiii.

In saying that these psalms were composed at this

time, I rely chiefly on the general authority of commentators, coupled with the result of my own judgment. Most probably they came from the pens of Jehoshaphat, Hezekiah, Isaiah, Jeremiah, and others. It is not possible to speak with certainty; nor is this the place to enter into any critical dissertation upon them. I shall therefore analyse them, without further preface, as containing revealed truth—

I. In Relation to the Church.
II. In Relation to the World.

I. Truth taught concerning God in Relation to the Church.

	Psalms.
That the Church in time of trouble should commemorate her former mercies ...	xliv. 1–3; lxxiv. 12–15; lxxvii. 11–20.
She should also spread her sorrows before the Lord	xliv. 9–26; lxxiv. 1–10; lxxvii. 1–10; lxxix.
While waters of trouble overwhelmed the world, the Church had within herself a fountain of consolation, sending forth rivers of spiritual joy and peace [1]	xlvi. 1–7.
The only way of understanding the inequalities of Providence was to study them in the light of the Divine counsels ...	lxxiii.
Every Divine interposition against the Church's enemies ought to be commemorated by renewed vows and praises ...	lxxvi.; lxxxi. 1–7; xlviii. 1–11.
It was the duty of the Church to record God's dealings with his people, for the benefit of future generations	lxxviii. 6; xlviii. 12, 13.
The Church forfeited Divine protection by her own unfaithfulness	lxxxi. 8–16.

[1] Bishop Horne.

II. Concerning God in Relation to the World.

That—	Psalms.
God would make the whole world acknowledge his sovereignty	xlvi. 8–11.
God, as moral governor of the earth, would execute judgment on the wicked ...	lxxv.; lxxxii.
God, as protector of Israel, might be appealed to for deliverance from every combination of heathen enemies	lxxxiii.; lxxix.[1]

If we compare these lessons of truth with the historical circumstances related in the memoirs of the house of Judah, we shall find that they were well calculated to encourage the people of God, who remained faithful to their covenant in the midst of surrounding declension. Numberless temptations to unbelief and worldliness were presenting themselves. Heathen enemies were on all sides rising up, either to attack the nation, or to entangle it by dangerous alliances. Moreover the righteous were being oppressed, and the faithless permitted to ride on in prosperity. It is true that occasionally there came forth gleams of sunshine, when God seemed to interpose in his love, and vindicate his glory; but for the most part, the clouds of his providence were very dark, and seemed to obscure all the light of his promises.

Under such circumstances, how blessed it must have been for them to be reminded of the truths here expressed, in which they were taught that national adversity should only make them look back the more closely on God's former mercies, and that while God refused to give them deliverance externally, he yet supplied his faithful people with a fountain of spiritual consolation to gladden their

[1] Composed probably during Nebuchadnezzar's last attack of Jerusalem.

fainting hearts! How consolatory for them to learn that all these apparent inequalities in the Divine administration of providence had to do with the ulterior purposes of God's counsel; and that both in his government of the Church and of the world, he often allowed error to prevail over truth, and might over right, in order to prove his omnipotent sovereignty! All this was calculated to refresh and strengthen the faith of God's people, and to prepare their minds for the next great scene of affliction—their approaching captivity.

Having made these few remarks on the preceding Psalms, let us now pass on to—

THE REMAINING PORTION OF THE BOOK OF PROVERBS (XXV.–END).

The first five of these chapters are distinctly said to have been Solomon's, and were copied out by certain scribes of Hezekiah's court from manuscripts found, most probably, in the royal library at Jerusalem. Grotius supposes these scribes to have been Eliakim, Shebnah, and Joah.[1] Others conjecture, more reasonably, that they were Ithiel and Ucal, who are mentioned afterwards in chapter xxx. 1. That chapter does not appear to have been Solomon's, but the composition of Agur, of whom no further mention is made in Scripture. With respect to the last chapter, great controversy has arisen respecting its authorship; for Scripture gives no account of any such person as King Lemuel. An interesting, though somewhat doubtful, conjecture is, that it was a substitute for the name of Solomon, or rather of Selemeh, which is the Hebrew orthography, "varied by a liberty very generally taken in all languages, of uniting the beginning and

[1] See 2 Kings xviii. 18.

altering the termination of the name, so as to form Selemeh to produce first Selemuel and then Lemuel." If so, the mother mentioned in this chapter must have been Bathsheba, who "composed the words for the use of her son, when in the bloom of youth, and about the time when he was formally declared by his father successor to the throne."

The analysis of these chapters may briefly be summed up under two heads, viz.—

I. Things Advised.

II. Things Described.

I. What was taught in the things here Advised.

	PROVERBS.
Humility in the presence of kings ...	xxv. 6, 7.
Peaceableness among neighbours ...	xxv. 8–10.
Modesty in receiving hospitality from friends	xxv. 17.
Moderation in appetite	xxv. 16.
Kindness to enemies	xxv. 21, 22.
A recollection of the uncertainty of to-morrow	xxvii. 1.
Abstinence from all self-praise	xxvii. 2.
Preference of true friendship to insincere relationship	xxvii. 10.
Care and economy in household living ...	xxvii. 23–27.
Proper correction of children	xxix. 17.
Adherence to God's word without human additions	xxx. 6.
Caution in not making mischief between masters and servants	xxx. 10.
Careful self-correction after any foolish action likely to engender strife ...	xxx. 32, 33.
Chastity in kings	xxxi. 3.
Temperance in kings	xxxi. 4, 5.
Justice toward the poor in kings ...	xxxi. 8, 9.
Commendation of a diligent and virtuous woman	xxxi. 31.

II. What was taught in the Things here described.

	PROVERBS.
The stability of royalty when righteous ...	xxv. 5; xxix. 14.
The excellence of faithfulness in conversation	xxv. 11–13.
The hatefulness of insincerity among friends	xxv. 14, 18, 19.
The hollowness of worldly amusements for a sorrowful heart	xxv. 20.
The misery of domestic quarrels ...	xxv. 24; xxvii. 15.
The blessedness of good news from a far country	xxv. 25.
The disgracefulness of a good man's fall from virtue	xxv. 26.
The danger of self-glorying	xxv. 27.
The wretchedness of being without any self-control	xxv. 28; xxix. 20.
The character of fools	xxvi. 1–12; xxvii. 3, 22; xxix. 9.
The character of sluggards	xxvi. 13–16.
The danger of interfering with other people's quarrels	xxvi. 17.
The injury inflicted by deceitful, tale-bearing, malicious, or flattering speeches ...	xxvi. 18–28; xxvii. 14; xxix. 5.
The sweetness of true friendship ...	xxvii. 6, 9, 17.
The sterling character of a man who can bear to hear his own praises	xxvii. 21.
The insatiable desires of man	xxvii. 20; xxx. 15.
The superiority of pious poverty to ungodly prosperity	xxviii. 6.
The effects of piety and impiety—	
On human courage	xxviii. 1.
On the welfare of the states	xxviii. 2, 12, 15, 16, 28. xxix. 2, 4, 12.
On men's appreciation of each other ...	xxviii. 4; xxix. 7, 10, 27.
On the powers of judgment	xxviii. 5, 11, 26; xxix. 11.
On the conduct of children toward their parents	xxviii. 7, 24; xxx. 11, 17.

	PROVERBS.
On personal safety and happiness ...	xxviii. 8, 9, 10, 13, 14, 17–28; xxix. 6.
The danger of obstinate resistance to good advice	xxix. 1.
The misery of being left without any revelation of God's will	xxix. 18.
The evil consequences of pride	xxix. 23.
The littleness of man [1]...	xxx. 4.
The purity of God's word	xxx. 5.
The blessedness of moderate prosperity ...	xxx. 7–9.
The deceitfulness of self-righteousness ...	xxx. 12.
The hatefulness of pride and oppression ...	xxx. 13, 14.
The mysterious secresy of lust	xxx. 19, 20.
The intolerable nuisance of—	
A promoted slave	xxx. 21, 22.
A surfeited fool	xxx. 21, 22.
A married vixen	xxx. 23.
A female servant married to her master	xxx. 23.
The wisdom of God's smaller creation ...	xxx. 24–28.
The stateliness of true strength	xxx. 29–31.
The character of a virtuous woman ...	xxxi. 10–29.

I shall not say much upon the contents of these chapters, because they speak best for themselves. I cannot but remark, however, that they were published by Hezekiah with peculiar fitness, considering the times in which he lived. What, for instance, could have been a better reproof to the old admirers of his father Ahaz, than the caution of chap. xxx. 6, "not to add to God's words"? It had been their peculiar sin to make all kinds of idolatrous additions to the commands of the law. Was not this, then, truly a word spoken in season? Again, what could have been more desirable for Hezekiah's successors than those strong and admirable injunctions

[1] Christ applies this passage to himself in John iii. 13; but we are scarcely warranted in supposing that it was received at this time as Messianic.

delivered in chap. xxxi. 3–9, on the subject of royal temperance, chastity, and justice? Or, than those wise observations on the welfare of states, in which the general laws of national prosperity and ruin were laid down with all the precision of Divine truth? Had these principles of political economy been really followed by the remaining kings of Judah, how much misery would have been avoided! But, alas! as we have already perceived, though God taught them, they refused to be instructed. And here, again, we see how admirably they were addressed in their hardheartedness by such a saying as that in chap. xxix. 1. Could anything have been more pointed in its rebuke? Could anything have better seconded the warning voices of the prophets? And so with respect to the nation at large. Each moral maxim touched on some general vice; every incentive to virtue was intended to counteract some prevailing evil. Hence these proverbs were as thoroughly adapted for the times, as if Solomon had written with a foreknowledge of them.

But this form of moral teaching, notwithstanding its wonderful adaptation to the times, was greatly superseded by the prophetic writings, and therefore of these I now proceed to speak with greater fulness. Strictly, perhaps, these chapters should have been placed near Isaiah's prophecy; but I have preferred to put them here, in order that the continuity of the prophetic books might not be disturbed.

Let us at once, then, proceed to the first minor prophet who was commissioned to preach to Judah:—

THE BOOK OF THE PROPHET JOEL.

There seems to be little question that this prophet flourished in the time of Jeroboam and Uzziah, and that

he was a contemporary of Hosea and Amos, the prophet whose writings are placed immediately after his in the Hebrew Bible.[1] Some have fixed a much earlier,[2] and others a much later date.[3] But, independently of other evidence, it seems safer to regard the whole arrangement of the minor prophets as chronological.

Of Joel's personal history we know nothing, except that he was the son of Pethuel. The supposition which some have raised from his references to the temple and its sacrifices, that he belonged to the priestly order, seems wholly unfounded.

In introducing this book, it may be noticed that, like the early parts of the Book of Hosea, it contains no express particulars respecting the names of Judah's enemies. This being the first written prophecy unfolded to the kingdom of Judah, the description of the future seems as comprehensive as possible. Grand facts were marked in outline; but the particulars were left to be developed by later prophets, as more pressing circumstances required them to be brought forward. And this is one internal argument in favour of its priority.

It addressed the kingdom on three subjects:—

I. Coming Judgment.

II. Counselled Humiliation.

III. Promised Salvation.

I. What was taught in connection with Coming Judgment.

That—

A northern army was to come in awful numbers

[1] Amos appears to have borrowed the expressions in i. 2 from Joel iii. 16.

[2] *e.g.* Credner, in *Comment on Joel*, dates this prophecy as early as the reign of Joash. See this ably answered in Hengstenberg's *Christology*.

[3] Jahn dates it in the reign of Manasseh.

	JOEL.
against Judah, and desolate the country like locusts [1]	i. 1–7; ii. 1–11.
It should be so severe a desolation on the country, as even to interfere with the meat-offerings for the temple service [2] ...	i. 9, 13.
It should destroy cattle, pasture, and corn-fields alike	i. 10–12, 15–20.
By this, or other means, the people should be scattered and sold among the nations ...	iii. 2–6.
II. WHAT WAS TAUGHT IN CONNECTION WITH COUNSELLED HUMILIATION.	
That—	
It should be the only resource left them to avert these calamities	i. 15; ii. 12–14.
The priests were specially bound to humble themselves, and stir up the whole people to do the same	i. 13, 14; ii. 1, 15–17.
This humiliation must be heartfelt and earnest, not external and formal	ii. 13.

[1] Great controversy has been raised as to whether these locusts are to be understood literally or not. Moses mentions them as instruments of Divine Justice (Deut. xxviii. 38, 39). So also in 1 Kings viii. 37. Nor are the terms of the description here given too extreme to suit the ravages of these insects, as travellers have abundantly proved. Nevertheless a figurative exposition of this passage seems intended by the prophet, and has the sanction of antiquity. So the Chaldee Paraphrast. Comp. also ii. 17, where the figure is dropped and the heathen are mentioned.

It is worthy of remark that there are *four* different kinds of locusts mentioned (see i. 4), a fact which has led some to think that they typified the four Assyrian invasions, viz. Tiglath-pileser's, Shalmaneser's, Sennacherib's, and Nebuchadnezzar's. Others, more reasonably, see in this a foreshadowing of the Hebrew subjugation by four distinct heathen empires, viz. the Assyrian, the Babylonian, the Grecian, and the Roman. Or the Chaldæan, Medo-Persian, Grecian, and Roman.

[2] This might have been intended figuratively to intimate the total abolition of the Jewish sacrifices, as afterwards plainly expressed in Dan. ix. 27.

	JOEL.
It must extend through every age and rank among the people, and be accompanied with fasting, weeping, and prayer	ii. 16, 17.
II. What was taught in connection with Promised Blessings.	
That—	
If this humiliation were shown, God would spare them and give deliverance ...	ii. 18.
Plenty should be restored to the land, and the animal creation rejoice again	ii. 19–26.
The northern army should be driven away from them, and be destroyed	ii. 20.
This deliverance should renew the people's confidence in Jehovah as their covenant God	ii. 27.
It stood connected with the Messiah's kingdom, and should issue in a general outpouring of the Spirit upon all classes, without respect of persons[1]	ii. 28,29. See also 23[2] (marginal reading).
It should be accompanied, at some time or other, by tremendous judgments upon all heathen nations, on account of their hostility to God's people, upon Egypt and Edom in particular	ii. 30, 31; iii. 1-15, 19.

[1] The fact of St. Peter's quoting this in Acts ii. is sufficient to show that the reference of it to Messianic times was the prevailing idea in his day. Not that he thought it entirely fulfilled them; for in verse 32 he extends it to the end of the dispensation. This, I think, gives us the true breadth of Messianic interpretation in these prophecies. It proves to us that the kingdom of the Messiah is viewed, as a whole, without respect to the exact order or continuance of certain events connected with it.

[2] This verse is thus translated by Hengstenberg, "*And ye sons of Zion exult, and rejoice in Jehovah your God; for he giveth you the Teacher of righteousness; and then he poureth down upon you rain, the former rain and the latter rain for the first time.*" This is the rendering of the Vulgate, &c., of the Rabbis, Jarchi and Abarbanel, and of Grotius. Not so Calvin.

	JOEL.
Escape should be granted to some through a recognition of Jehovah	ii. 32.
None of these things should hurt the restored Church of God	iii. 16, 17.
It should endure for the rest of time in spiritual and temporal prosperity, having the Lord as its indwelling ruler	iii. 18, 20, 21.
It should send forth its blessings into the valley of Shittim (*i.e.*) to the Gentiles ...	iii. 18.

One of the first things which must have struck the men of Judah on reading this powerful prophecy was its unsparing announcement of coming desolation. They had of course heard, through Hosea's writings, of the threatened destruction of Israel; and from his language in chap. i. 11, they had perhaps inferred the possibility of a similar fate for themselves. But if their suspicions had been excited by Hosea, Joel left them without the least doubt about the matter; not telling them of it darkly or delicately, but as plainly and sternly as Samuel once declared God's purposes to Saul. Hence, although this was the first written prophecy delivered to Judah, it gave the key-note of that long and dreadful dirge which subsequent prophets sounded forth. These judgments were announced, too, as coming one after another in a fourfold succession, each carrying on the destruction which the others had left unfinished (see chap. i. 4). It has been thought that this formed the germ of that grand prediction afterwards so fully expanded by Daniel in his second and seventh chapters, where he described the four successive heathen empires which were to hold dominion over the Church, and out of which the Messianic kingdom was to emerge and obtain universal ascendancy. But it is scarcely probable that the readers of this prophecy penetrated much beyond the vague idea of a certain fourfold subjugation of Judah by northern enemies. And

for the time being, such a general idea was enough; more particularly as the description of these enemies was so graphic and alarming.

But Joel, like the rest of the prophets, did not denounce without offering hopes of mercy; and therefore we find him counselling a national repentance as the means by which God would consent to remove these enemies. The nearest historical fulfilment of this seems to be given us during the pious reign of Hezekiah, when the Assyrian army was miraculously destroyed. We are not bound, however, by the terms of this prophecy, to register any fulfilment of its conditions; for they are merely proposed, and nowhere positively declared to be carried out. It is certain that they were not fulfilled in the invasion of the Chaldæan army under Nebuchadnezzar; neither were they so fulfilled as to save the nation from Greek or Roman subjugation long afterwards. It was enough for the present, that God should assure his people of his long-suffering mercy and Divine placability, by offering them any such conditions at all. At the same time, there was certain salvation set before them in the end—salvation even for the land as well as for the souls of the people. "Fear not, O land; be glad and rejoice: for the Lord will do great things." Their enemies, indeed, might not be resisted at first; each of these four great detachments of God's Gentile army might overrun and subjugate them: nevertheless the Lord would be "jealous for his land and pity his people," and finally deliver them from their foes (see ii. 25-27).

But how? This is a fundamental question in respect to Jewish prophecy, and one which deserves serious consideration in this place. We shall find, as we proceed, that the general idea of salvation stands invariably connected with Messianic promise: I mean to say, that

wherever the redemption of the nation from its enemies is predicted, whether temporally or spiritually, there, in some form or other, it is associated with the times, or the person, or the work of the Messiah. It was this which produced such wrong expectations in the minds of the disciples, when they received Jesus as the Christ; it is this which still proves such a stumbling-block to the Jews. And yet this seeming contradiction is not at all difficult to be understood. For, in the *first* place, when the spirit of prophecy announced any coming redemption from temporal captivity, nothing is more easy than to conceive that it insensibly carried away the mind of the writer to those grander promises of salvation which belonged to Messiah. Hence, while the former was, perhaps, the more immediate object of the context, it became almost lost in the vast, though more remote, interest of the latter; and the chronological perspective not being preserved, the two sets of events were to a great extent coupled together, if they were not merged. In the *next* place, it is very possible that while all these temporal promises to the nation were intended to be fulfilled literally before the Saviour's advent, they were nevertheless treated by the spirit of prophecy as typical of those better promises which were to dawn on the world after his advent; and hence, on the principle of their prefiguring them, they naturally became placed side by side, and the language used of the one was incorporated into that used of the other.[1] In the *third* place, we may not unreasonably believe that many of these temporal promises were put into close juxtaposition with the Messianic, on the ground that, their first fulfilment being incomplete, they waited for a more ample and satisfactory fulfilment

[1] Calvin's *Commentaries* are all written on this basis of interpretation.

during the Messianic age. In that case we must suppose the prophets to take no note of chronological perspective, and even to be sometimes speaking of literal predictions which yet remain to be accomplished. But whichever of these three lines of interpretation we may adopt—though, to my own mind, there is no difficulty in regarding each of them as true, without studying one to the exclusion of the other—it yet remains a fact, beyond dispute, that the Jews who first read the prophetic writings often found sudden glimpses of the Messiah, and sometimes long descriptions of the Messianic kingdom, springing out of an immediate contact with promises of their temporal salvation. This fact is of the utmost importance, while we are endeavouring to place ourselves in their position. Looking back, as we do now, from our own superior eminence, of course it is comparatively easy for us to separate one part of prophecy from the other because we enjoy the advantage of tracing out all its past fulfilment; but the original readers of these ancient manuscripts had no such privilege; and therefore, although the light of Divine truth might, to a certain extent, have illumined them, yet I think we must all allow that they were necessarily obscure, and that their natural tendency was to make every promise of salvation to the Hebrew people seen through the light of Messianic hope. In other words,—at this period of the history of Judah—it was not clearly perceived whether the Messianic kingdom was to set in on the first fulfilment of these temporal promises, or whether it was to be delayed till a much later period.

After these introductory remarks, we shall now be in a better position to appreciate the Messianic promise, found in chap. ii. 23, and which appears in the midst of an announcement of temporal blessings on the land of Judah. In saying this, it will be seen that I adopt the

marginal reading of the passage, where the Messiah is predicted as "the Teacher of righteousness according to righteousness," and where the fact of his personal presence among the people seems to be the basis of a belief that he will pour out on them all the blessings they need, both temporally and spiritually. Whether this absolute union of temporal and spiritual mercies under the Messianic kingdom be still reserved for fulfilment, when the Jews shall be converted to the faith of Christ, is a question which I shall not here enter upon, because, however interesting, it does not fall within the scope of our present inquiry. But to say that the Jews in the days of Joel did not gather up such a doctrine from his language, appears to me to be incredible.

This, then, was another development of the Messianic portraiture. It is true, that in the time of David the Messiah was presented to the Church as suffering personally during his conflict with the confederate princes of the heathen world (see Ps. ii., &c.); and introducing afterwards a reign of universal peace and righteousness. It is true, also, as I remarked in my summary upon Amos, that these very disclosures must have suggested to thinking minds the idea of a restoration of the nation from some humiliated condition. The fact of this restoration to national prosperity had been, however, concealed, rather than expressed, because the time had not then come for national decay. But here, as the march of history had advanced, and David's kingdom was actually falling, the work of the Messiah was re-opened with a special adaptation to the state of the times. He was described as exercising his righteous sovereignty in building up the kingdom of David, and in pouring out all his choicest gifts, both temporal and spiritual, upon the land and its people (comp. Amos ix. 11). Thus the consol-

ations of Scripture were continually meeting the wants of the Church in each successive revelation; and as the line of Messianic hope became extended, it received new life and shape and substance, according to the different experiences of the people of God.

With respect to the particular development of Messianic truth in this prophecy, nothing could be more important, and therefore I dare not hurry over it. Indeed, as it came the first in order, so it appears to me to underlie all that came after. If we look closely into its contents we shall find them embraced in the four following statements:—

1. *That during the whole kingdom of Messiah there should be an universal outpouring of the Spirit.* The foundation of this truth was laid in Deut. xviii. 18, where the Messiah was announced for the first time as the great Prophet of his people; in which light he also comes before us in Psalm xl. 7–10. From these places it appeared that he would introduce an increased amount of revealed truth, and a more widely extended enjoyment of personal illumination throughout his Church. Hence they must have been well prepared to receive these statements of Joel, in chapter ii. 28, where the Messiah was not only called a "Teacher of Righteousness," but was described as pouring out on all classes, independently of age or sex or rank, the most extraordinary gifts of God's Spirit.[1] Hengstenberg excellently remarks on this verse, that although the communication of the Spirit was the constant prerogative of God's covenant people,[2] yet that under the Old Testament dispensation its effusion was less rich than under the New, inasmuch as it was only after

[1] As a contrast to this under the old dispensation, compare 1 Sam. iii. 1.

[2] We may instance Prov. i. 23, as a remarkable proof of this. See also Nehemiah ix. 20.

God's relation to the world had been changed by the death of Christ, that a higher power of the Spirit could be bestowed. Moses evidently coveted these extended powers of the Spirit, when in Num. xi. 29, he exclaimed, "Enviest thou, for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Joel, therefore, did but announce the fulfilment of this noble wish of Moses. No less did he confirm the testimony of David in the 40th Psalm, as already explained, enlarging and intensifying the hopes of those more spiritually enlightened persons, who were beginning to look forward to the Messiah's advent more in connection with the moral renovation of the Church than with anything ceremonial or external.

The importance, indeed, of this prediction of Joel can scarcely be overrated, inasmuch as by its grand and universal announcements of spiritual gifts during the times of the Messiah, it must have proved most cheering to the faithful servants of God under the decline of their empire, when everything was apparently going to ruin, and when their present communications of the Spirit were becoming more and more limited.

From this moment we shall be at liberty to believe that the better part of the Church looked forward to the coming of Messiah in his prophetic office with peculiar hope, and that they regarded every prediction of copious spiritual gifts on the people as applicable only to the Messianic age. Such being the case, whenever we come to any passages in Isaiah, or other prophets, which speak of the outpouring of the Spirit of God on the Church, we shall invariably treat them as Messianic promises, even though there may be nothing in the immediate context to intimate that the prophet is speaking of those times.

A second point advanced in this prophecy was,—*that, at some particular period of the Messianic kingdom, tremendous judgments should be poured out on certain confederated nations which were hostile to the Church of God.* Some, perhaps, may prefer to regard this prophecy as comprehending that entire series of judicial strokes, by which the Lord has been chastening and destroying heathenism from the time of Christ till now. Others, under a higher Christian light, may prefer to see in it a typical or figurative representation of the manner in which all the assembled nations of heathendom are doomed ultimately to fall before the victorious power of the cross of Christ. And so, no doubt, St. Peter quoted it, in Acts ii. 19, 20, where he introduced the highly figurative language found in Joel iii. 15, and ii. 30, 31, as descriptive of the destruction of every state which should oppose the New Testament Church.[1] But the obvious sense of the language to its first readers must surely have been different, and have led them rather to anticipate its fulfilment in one great act of judgment. Let the reader refer back to chapter iii. 1, 2, 9–17, and decide for himself whether every Jew would not naturally expect from the words there employed, that in the restored prosperity of the kingdom of David under Messiah, God would, once for all, execute judgment on the heathen nations which had persecuted them. All I want to show is, that as the line of Scripture reading which we are going upon in this book necessarily throws us back into the Jewish mind at the

[1] The Apostle included even the Jewish polity as doomed to destruction on this account (compare v. 40). Hence he was apparently quoting that part of the prophecy more by way of adaptation than anything else; for no one could say that the heathen nations assembled for judgment in the valley of Jehoshaphat really represented Jerusalem by any fair principle of typology.

time the revelation was given, so a fair consideration of the circumstances will oblige us to interpret this prediction primarily in its plain and obvious sense.

I make these remarks, because the same great prophecy will be found to recur from time to time in other places, and it is therefore well to understand at once on what principle we are going.

A third point brought out was,—*that after this gracious and final deliverance from its enemies, the Church should repose in peace, and the Lord dwell in Zion for ever.* I must make the same remarks here which I did under the last division in respect to the interpretation of the ancient Jews. The question is not whether *we* are at liberty to read these predictions of deliverance in a spiritual sense; but whether there was anything to lead *them* away from the literal sense. They were threatened with a literal captivity. Is it likely, then, that in chap. iii. 1 they would dream of any other escape from captivity than a literal one? They were to be scattered literally among the nations. Is it likely, then, that in chap. iii. 2 they would understand the deliverance from their heathen persecutors in any other sense than a literal one? Jerusalem was to be literally occupied by strangers. Is it likely, then, that in such a passage as iii. 17, 18, 20, they would regard the re-sanctification of Jerusalem and Judah as not intended to be correspondingly literal? At the same time, I think they must have necessarily concluded that this deliverance from the outward enemy was for some grand spiritual object; that it was not merely to restore the house of David, and to grant them safety as a nation from all future persecution; but to establish among them the perpetuated blessings of the Messiahship, and to reinvest them with the indwelling presence of Jehovah. "So shall ye know that I am the Lord your God dwelling

in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." Reading these statements, they would naturally connect them with the predictions already made in the Psalms, and look on them as containing the development of their long promised salvation,—a salvation, be it remembered, first announced to Adam and Eve in Paradise, and therefore not merely national in respect to the Jews, but spiritual and universal in respect to general sin and condemnation.

And this leads me to notice a fourth point brought out in the prophecy, viz. *that this deliverance of God's people from the ungodly heathen stood connected with salvation offered to the Gentiles.* Thus the 18th verse of the 3rd chapter distinctly stated, that "a fountain should come forth of the house of the Lord, and water the valley of Shittim;" where the language was evidently emblematical, and could scarcely be understood of anything else than a spiritual participation of temple privileges by the people of Shittim, *i. e.* the Gentiles. And that this was to be no ordinary form of proselytism, but a new and wonderful transition of Gentile people into covenant relationship with God, seemed probable on two grounds. (1.) From the manner in which it was introduced by the context. For it was immediately preceded by the Messianic declarations of the 16th and 17th verses; and directly connected with those promises by this inseparable link, "It shall come to pass in that day." (2.) From chap. ii. 32, where, after describing the "great and terrible day of the Lord," it was written—"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Now, that this

was understood by St. Paul as a prediction which related to the Gentiles, is evident from Rom. x. 12, 13. Nor need we interpret it otherwise, even if we go back to an earlier period. The spiritually-minded Jew, be it remembered, never lost sight of the fact that Abraham's covenant was to bring in salvation to the whole earth. All he felt, therefore, in connection with his national character was that of pre-eminence, and priority, in respect to the Gentile world. He fully expected that some kind of covenant mercy under Messiah would be opened to the nations; yet only as they received it through union with Jerusalem, and with the house of David. This will strikingly appear when we reach Isaiah. But even here it is apparent. For, observe, "*whosoever* shall call on the name of the Lord shall be delivered." There is no exception, no limitation. The only implied condition is the one we speak of, viz. that those who call upon him, should do homage to him as the king of Zion; for, "in mount Zion and in Jerusalem shall be deliverance," &c. Hengstenberg contends that this should be translated, (1) "in mount Zion and in Jerusalem shall be such as have escaped, as the Lord hath said; (2) and amongst those who are spared, is whomsoever the Lord calleth." The alteration, however, is immaterial in respect to the present point. The only question is, whether these two classes of persons are not to be taken in connection with two distinct events; the first, of the Jews escaping from this desolation of the day of the Lord (comp. iii. 16); and the second, of the Gentiles escaping from it, through their recognition of Jehovah (comp. Isa. xlv. 20, &c.).

I have prolonged my remarks on Joel, because I have felt it extremely important to take up the first positions of prophetic truth which came before the tribe of Judah; and having done so, I trust the way will have been cleared

for their further development by the coming prophets.

Let us pass, then, as next in order, to—

THE BOOK OF THE PROPHET OBADIAH.

This prophet is generally placed later on the list than the order of succession here adopted. Some commentators, amongst whom was Archbishop Newcome, have supposed, from the 20th verse, that he wrote during the Chaldæan invasion; but unnecessarily, for this mention of the captivity of Jerusalem may have been prophetic rather then historical. Jerome held that this Obadiah was the same as the one mentioned in Ahab's reign. Grotius, Lightfoot, and Hengstenberg, place him at any rate in the earliest age of written prophecy, *i. e.* about the time of Hosea, Joel, and Amos. There are strong analogies between this prophet and Jeremiah.[1] I shall not attempt any argument, however, in favour of his priority, but assume this as his proper order of succession; and more especially, as the whole book stands connected with the subject matter of Joel iii.

We may divide its contents thus:—

I. The Destruction of Edom.

II. The Troubles of the Church.

III. The Blessings of Zion.

I. What was taught by the prediction of Edom's Destruction.

	OBADIAH.
That it should be brought about by another heathen power[2]	1, 2.
That all the heathen enemies of God's Church were individualised in this threatening	15, 16.

[1] Comp. Obad. 1–4 with Jer. xlix. 14–16; Obad. 6 with Jer. xlix. 9, 10; Obad. 8 with Jer. xlix. 7.

[2] Jeremiah afterwards announced the Chaldæans as the heathen power here intended, xxvii. 3, 6.

That God would justly deny those an understanding to keep out of danger, who would not use their understanding to keep out of sin ... ... 7, 8. OBADIAH.
That Edom should be ruined, because it would selfishly try to reap profit from the calamities of God's people.[1] (Take the marginal reading) ... ... 12–16.
That this ruin should be brought about by the hands of those whom Edom had helped to destroy ... ... 18, 19.

II. WHAT WAS TAUGHT RESPECTING THE TROUBLES THAT AWAITED THE CHURCH.

The capture of Judah and Israel, and their exile to distant lands ... ... 20, 21.

III. WHAT WAS TAUGHT BY THE PREDICTED BLESSINGS ON ZION.

Restoration from captivity, both for Judah and Israel ... 17, 20.
Renewed holiness in the Church ... ... 17.
An extended re-possession of the whole land ... ... 19, 20.
The occupation of the land of Edom by Judah[2] ... 19.
The transition of this power into the universal kingdom of Messiah ... ... 21.

It will be remembered that Joel had predicted desolation on Edom in chap. iii. 18; likewise Amos in chap. i. 11. In these cases, however, Edom had been joined with other enemies of the Church; whereas, here it was singled out by way of special denunciation. Most probably it was selected from the rest as a type of the whole of heathendom, it being the bitterest and most persevering enemy which had ever yet arisen against the people of God. Indeed, this is placed beyond doubt, for the 15th and 16th verses express as much. Obadiah, therefore, may

[1] It seems that the Edomites joined the Babylonians in sacking Jerusalem. See Poole's *Annotations*.

[2] Josephus gives an account of this, lib. 17, cap. 13. Archbishop Newcome considers this prophecy to have been accomplished by the conquests of the Maccabees, 1 Macc. v. 3–5, &c.

be justly regarded as concentrating God's anger against the assembled heathen nations in the one message which he here individualises against Edom. And this we are the more disposed to believe on account of the preceding prophecy of Joel, where there is a detailed prediction of some such universal judgment.

Again, this view is confirmed by the language in which Obadiah proclaims salvation to the Church of God; for he follows Joel in the same words, saying, ver. 17, "upon mount Zion shall be deliverance" (comp. Joel ii. 32); and "there shall be holiness" (comp. Joel iii. 17). Thus, also, ver. 21, "the kingdom shall be the Lord's;" from which we may well infer that the prophecy treats of that grand universal judgment which issues in the final extension and establishment of the Messianic glory.

But while the Spirit of God thus led Obadiah to occupy his readers with a denunciation against the heathen world, it pointed out to him most emphatically the fact of Israel's and Judah's captivity, and of their exile to a distant land. Joel had done the same, in iii. 2, 6, and exactly in a similar manner, *i. e.* not declaring it as a future event, but glancing at it as an accomplished fact. Moreover, in both cases, the termination of this exile was represented as coming in contact with the Messianic times (comp. Hos. i.–iii.), and issuing in the total overthrow of heathendom as above explained, and as reuniting the two kingdoms of Israel and Judah in the one "*kingdom of the Lord.*" (See 18–21.)

Thus the prophecy of Obadiah was extremely condensed, and without a knowledge of the previous productions of Hosea and Joel could scarcely have been understood in its real magnitude. Aided, however, by these, the men of Judah must have found in it very much

to cheer their spirits in the prospect of coming trouble, particularly in reference to the last few verses, where the broken kingdom of Israel was not only represented as again united, but in absolute possession of its enemies' ground, and that under the government of Messiah (ver. 21) "The kingdom shall be the Lord's." What a glorious hope for them! What a solace in their approaching captivity! Yet it conveyed a great disappointment, if they expected its immediate accomplishment on their deliverance from that captivity (as was most probably the case, since the Chaldæans had at that time destroyed Edom according to the rest of Obadiah's prediction). Alas, they understood not the distant perspective of the prophetic writings! How was it likely, when even we ourselves are not yet privileged to behold the fulfilment of this passage, but pray each day to the Lord, saying, "Thy kingdom come"? We may see, from this fact alone, what a breadth the language of Messianic prophecy was intended to cover; and how utterly impossible it is to limit its predictions to any of the past fulfilments of Christianity.

We proceed now to—

THE BOOK OF THE PROPHET MICAH.

We must distinguish this prophet from Micaiah the son of Imlah, mentioned in Ahab's reign; for he prophesied in the reigns of Jotham, Ahaz, and Hezekiah (comp. Jer. xxvi. 18, 19). It is a question, however, very much debated, whether Micah or Isaiah began to prophesy first, and particularly in reference to that celebrated passage in chap. iv. 1–3 (comp. Isa. ii. 2–4). Some maintain the priority of one, and some of the other. I shall not enter here into any investigation of so unim-

portant a point, but rather silently pronounce my own judgment by taking them in the order in which I now place them.

It seems probable that Micah, like some of the other prophets, delivered various predictions at different times; and that he afterwards collected, in Hezekiah's reign, all his more important prophecies into one book, as we now have them.[1] As he lived during the lifetime of Pekah and Hoshea, the two last kings of Israel, he was commissioned to include Israel as well as Judah in his preaching (see iii. 1). His birth-place was Morasthi.

In respect to the general scope of his writings, I think it may safely be said to cover the history of the two following periods, viz.—

I. The Times before Messiah's Coming.

II. The Times of Messiah's Dominion.

I. What was taught concerning the Times before Messiah's Coming.	Micah.
That God was about to punish most severely both the house of Israel and of Judah ...	i. 2–9; ii. 3–5, 10; iii. 8, 12; iv. 11; vi. 13–15; vii. 13.
That the prospect of this was enough to make the towns resound with wailings	i. 10–16.
That Judah should lose her dominion, and be carried captive to Babylon	iv. 9, 10.
That deliverance should afterwards be granted	iv. 10.
That subsequently[2] to this, Judah should be	

[1] Hengstenberg shows the unity of this book in his Christology, to which the student must be referred, if he desire to pursue the subject farther.

[2] The ancient Jews had a right to infer that these three descriptions of attack by their enemies were all separate, if not subsequent to one another, by the threefold use of the word "*now*" עַתָּה in verses 9, 11, 14, each of which indicated a new scene in the prophetic vision.

	MICAH.
attacked by many enemies, and come off victoriously in the conflict[1]	iv. 11–13.
That subsequently[2] to this again, she should be oppressed by some great power, and not recover her dominion till the times of Messiah	v. 1, 2.
That all these sufferings were being brought on by their wilfully designed, and coolly executed plans of oppression	ii. 1, 2, 8, 9.
By the falsehoods of their prophets and priests	ii.11; iii.5–7,11,12.
By the cruelty of their princes	iii. 1–4, 9–12.
By injustice and deceit	vi. 10–15.
By idolatry	vi. 16.
By contempt and violation of domestic duties ...	vii. 2, 5, 6.
By bribery, and covetousness	vii. 3, 4.
That in the midst of these sins, God was as faithful to his covenant as ever (comp. Isa. lix. 1–3);[3] and had given them no cause for their desertion of him, (comp. Isa. v. 1–4) ...	ii. 7; vii. 20. vi. 1–4.
That God delighted in holy obedience, more than in the mere formality of sacrificial services, (comp. Isa. i. 10–15) '...	vi. 6, 7.
That it was the part of true wisdom to recognise the Lord's voice in these messages ...	vi. 9.
II. What was taught concerning the Times of Messiah's Dominion.	
The assembling of *all* Israel, and their deliverance from their enemies, under Messiah.[4] (Comp. Hos. i. 11)	ii. 12, 13.

[1] This took place under Antiochus, and the Maccabees. So Calvin, Hengstenberg, &c.

[2] See note 2, preceding page.

[3] In these instances, as well as in the whole analysis of this prophecy, we have a proof offered us, by clear but undesigned coincidences, that Micah and Isaiah were contemporary prophets, and described the same things. Compare also Mic. i. 8 with Isa. xx. 3, 4; Mic. v. 2 (last clause), with Isa. ix. 6 (last clause but one).

[4] Jewish writers very generally refer this passage to Messiah. Note that almost all the features of this description are borrowed from the deliverance out of Egypt.

	MICAH.
That the kingdom of God in Zion should outshine all the kingdoms of the world, and exercise an attractive power upon their citizens, so that they should flow to her, and receive the commands of the Lord [1]	iv. 1, 2.
That by the sway which the Lord should exercise from Zion, peace should be everywhere introduced into the heathen world	iv. 3.
That the Church should then be freed from all injuries, and from every fear of attack by the world's power	iv. 4–7.
That this kingdom of peace should be administered by the house of David [2]	iv. 8.
That it should be secured by the possession of holiness and unconquerable strength over its heathen enemies	v. 5–15.
That Messiah should be born in Bethlehem [3] ...	v. 2.
That he had pre-existed from all eternity [4] ...	v. 2.
That he should find the people in deep affliction; and restore them, while out of the Divine favour, to full communion with God as they had enjoyed it of old	v. 3.
That he should rule over them by a union of tender care and Divine omnipotence	v. 4.
That the Church, however afflicted, should wait for these times in confidence	vii. 8–10.
That she should appeal to the pardoning love of God, and to his original covenant with Abraham, as her surest pledge of safety ...	vii. 18–20.

This prophecy must have been much valued by the ancient Jews, because it was one which tended somewhat to modify their too sanguine expectations respecting the

[1] Hengstenberg.

[2] Hengstenberg reasons well on this verse, and shows that "the tower of the flock" represents the house of David in Jerusalem.

[3] This belief of the ancient Jews is proved by a reference to Matth. ii. 5; John vii. 41, 42. The insignificance of Bethlehem is shown by the fact that it is left out in Joshua's catalogue of the towns of Judah.

[4] Modern Jews explain this of his eternal predestination only.

appearance of Messiah in their deliverance from threatened captivity. It will be remembered that, in my remarks upon Joel and Obadiah, I showed how naturally and almost insensibly their minds were led to connect the Messianic promises with their redemption from this captivity. It was, therefore, needful that the error should be removed; and although not necessarily at once in all its plainness, yet that, at least, a certain glimpse should be given them of the true nature of the prophetic perspective. Accordingly we find Micah doing this. He begins with the threatening of the Lord against Samaria, and then extends it to Judah, predicting for the first time by name the very nation which should ultimately effect the destruction of Jerusalem. This was Babylon (see iv. 10), a town, at the time in which the prediction was made, of comparative obscurity, Nineveh being then the great heathen metropolis. Hence the Jews gained an extremely important piece of information. They were moved up a step higher, so to speak, on the platform which opened toward their distant horizon. From this point, however, Micah led them a further step in advance; for after having promised them deliverance out of Babylon, according to the full tenor of Joel's and Obadiah's prophecies, he went on to describe a new scene in their future history (see iv. 11–13). Instead of the Messiah's appearance to perfect this redemption of his Church, and crush all its heathen enemies, fresh conflicts were announced, and "many nations" were to be gathered against "the daughter of Zion;" but, unlike her former conflicts, these were to end successfully. "Arise and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people." It was impossible that they could confound this scene of victorious conflict with their unsuccessful struggle against

the Babylonians; and therefore no inference seemed left to them, but that it should be fulfilled in the course of their national career after the Babylonian captivity had terminated. How long that captivity was to last they knew not as yet; for it was not made known till Jeremiah began to prophesy. Nor could they, of course, foretell in what way this successful struggle against their enemies was to be accomplished; for that was not cleared up till the days of the Maccabees. But it must have been sufficiently plain to any ordinary reader, that, at all events, their national history was to begin anew at that time, and that they were to achieve some splendid victories.

Now, had Micah's prophecy ended here, they would most probably have regarded these victorious exploits of their regenerated nationality as a picture of their Messianic redemption. But the next words completely forbad any such notion (see chap. v. 1), for they disclosed another and subsequent scene of conflict, one in which they were no longer to be victorious, but "smitten on the cheek," and oppressed. In other words, there was to be a second national subjugation by some heathen power. And then, as if on purpose to show that the Babylonian deliverance would not be Messianic, the Messiah was immediately mentioned in connection with this second subjugation (v. 2, 3). Hence, though the idea involved in the language of Joel and Obadiah was still preserved, inasmuch as the Messianic promise stood in direct connection with a temporal depression of the Church of God, yet a new and grand truth was brought out, viz. that the advent of Messiah was not to be expected on the deliverance of the Church from Babylon. The prophetic horizon was, therefore, greatly enlarged; and the eye of every attentive observer fixed on the relative magnitude of coming events

according to their proper proportions. It may be a question whether they saw them as distinctly as I have traced them out here; but to say that they did not discover in chap. iv. 9, 10, in iv. 11–13, and in v. 1–3, distinct and consecutive events, seems to overthrow the whole construction of prophetic language.

But if the prophecy of Micah was important in relation to its pre-Messianic development, not less was it so in reference to the Messiah personally, of whom it taught two fundamental truths. (1st) *That he should be born in Bethlehem* (chap. v. 2). This might certainly have been received by the ancient Jews in the way the modern Jews declare it to have been, viz. as a poetical method of stating that the lineage of Messiah was from David. This interpretation was possible; but to say that it was probable is quite another thing. How, indeed, can we believe it, when we find the Jews themselves, in the time of Christ, acknowledging this town to be the birthplace of their expected Messiah? (see John vii. 42). And if they held this opinion in the days of Christ, is it not likely that they derived it by a common interpretation of the Church received traditionally from their fathers? (2nd) *That he should be possessed of the Divine nature.* If this had been the first intimation of such a doctrine, the Jewish Church would have perhaps been rash in deducing it from the present scripture. But we have seen already that it was by no means the first intimation of it. On the contrary, it appeared suggestively in the circumstances connected with Jacob and his Redeeming Angel (Gen. xxxii. 30; xlviii. 16, &c.). It was afterwards confirmed by the circumstances connected with Moses and the Covenant Angel (Exod. xxiii. 20, 21, &c., &c.). It then reappeared in the interview between Joshua and the Captain of the Lord's Host (Joshua v. 14,

15, &c.); as also in the interview between Manoah and the Angel whose name was "Wonderful" (Judges xiii. 6–18, &c.). Now, although these were only regarded as glimpses of the Messiah on the ground of his supposed identity with this Divine Angel — that identity not being by any means capable of proof, nor indeed dogmatically stated till the time of Malachi (see remarks on Mal. iii. 1);—nevertheless it was quite sufficient to form a germ of faith, which only needed clearer light to be thrown upon it, in order to make it assume some definite shape. That shape was afterwards brought out in the Messianic psalms (comp. Ps. ii. 7–12, cx. 1, &c.), where the person of the Messiah, though unconnected with the Angel of the Covenant before alluded to, was yet directly invested with the Divine nature. After all these preludes to the doctrine, therefore, Micah stated nothing new. His language in chap. v. 2 carried nothing in it at all out of harmony with preceding revelations when he described Messiah as the "Ruler of Israel, whose goings forth had been from of old, from everlasting." The modern Jews attempt to refute the eternal origin of the Messiah, here so plainly expressed, by representing it as being only in God's everlasting purposes; thus substituting his predestination for his pre-existence. And, perhaps, if there had been no previous development of his supernatural origin, such an interpretation would have been allowable. But after all that they had gathered from preceding revelations, the ancient Jews naturally received this prophecy as a confirmation of their already enkindled surmises on the subject.

Micah, however, did much more than speak of Messiah's person; he unfolded also the nature both of his work and kingdom. (1) *With respect to his work,* he re-

presented it as a grand redemption of the State from abject servitude (chap. v. 1–3). His people, who before were "halting," and "driven out," and "cast off" (chap. iv. 6, 7), were to be assembled from all quarters, and restored to the perfect enjoyment of their theocracy. "The Lord shall reign over them in Mount Zion, from henceforth, even for ever." And from that time the dominion was to revert to the house of David. "Thou, O tower of the flock, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." But not without tremendous opposition from the heathen powers, as we have before seen in the prophecies of Joel and Obadiah. This opposition is here represented as coming from Assyria (chap. v. 5); but that country can only have been named as the living representative of heathen nations when Micah wrote, not as the country literally intended. For, in the first place, Assyria was to lose her empire long before Messiah appeared; and, in the next place, this heathen attack had been described by previous prophets as something of a united and aggregate character coming from many assembled nations.[1] In looking upon the representation which Micah gives of this heathen assault, we find him employing language which indicated an external conflict with the literal sword (comp. Ps. ii. 8–10, xlv. 3, 5, cx. 5, 6, and Joel iii.). Whether the prophet and his readers understood this figuratively is an open question. For my own part, I can see no evidence of their having done so. By and bye we shall come to revelations which will clearly open this line of interpretation, revelations which must have greatly helped them to alter and modify their views; but for the present I think there can be no doubt

[1] Comp. v. 15.

of their having regarded all these descriptions of literal and external judgments in their plainest and most obvious sense.

It is to be remarked, however, in respect to these judgments, that Micah, like the Psalmist, drew a distinction between the nations which were hostile to Messiah, and those which submitted to him. It was on the former that he represented the judgments of God as falling; while the latter he described as pressing forward with eagerness to enroll themselves under Messiah's government (comp. Ps. ii. 10, 12, xxii. 30, 31, xlv. 10–15, lxxii. 10, 11, &c.). For instance, in respect to the hostile nations, he said that "the remnant of Jacob should be among the Gentiles *as a lion among the beasts of the forest,*" &c. (see chap. v. 8, 9, 15; also vii. 16, 17). But in respect to the rest, he declared that "the remnant of Jacob should be among many people *as a dew from the Lord,* as the showers upon the grass," &c. (see chap. v. 7). Mark the contrast. Did it not indicate two opposite lines of fulfilment,—the one in anger against the world that opposed Messiah—the other in grace toward the world that was willing to receive him? We must be very particular in keeping this clearly before us as we proceed, because it will be found a golden thread by which we shall be enabled to unravel many of the otherwise apparently conflicting testimonies of Messianic prophecy.

Having made these remarks, we are now in a position to see what the prophet stated (2) *concerning the kingdom of the Messiah,* in chapter iv. 1–5. Isaiah evidently felt this statement to be so important that he embodied it in his own writings (Isa. ii. 1–4). And no wonder; for it opened the whole subject with unexampled beauty, simplicity, and fullness, and bore evidence on its very front of a rich amount of inspiration. The main idea it

brought out was one already revealed, viz. that salvation was to come to the whole world through Jehovah's covenant with Israel. Here, then, the conflicts of Messiah against the ungodly heathen were hidden in the background. The prophet lost sight of the valley of Jehoshaphat, and its terrible destruction (Joel iii. 2, &c.). All his thoughts were now concentrated on the universal peace and glory of Messiah's kingdom, which he represented as attracting the Gentiles from every quarter, and bringing them up to Jerusalem for instruction in the word of the Lord (see also chap. vii. 12). Whether this was to be a literal or spiritual attraction to Jerusalem was not made plain; but in either case the Jews understood that the re-united tribes under Messiah's sceptre were to indoctrinate the world with the knowledge of Divine truth. It is not my duty here to ascertain how far this has been already fulfilled in Christianity by the preaching of the Apostles; nor how far it remains to be fulfilled by the spread of the Gospel among the Gentiles; nor yet how far it may be literally fulfilled by the conversion of the Jews to the faith of Christ, when, as many suppose, their re-election into their own covenant will impart new life to the religion of the earth (comp. Rom. xi. 11, 12, 15). My object is simply to gather up a fair representation of the manner in which predictions such as these presented themselves to the ancient Jewish mind, which I think is sufficiently shown in the preceding observations.

To these predictions, however, the prophet added others representing the advantage which would ensue from this blessed change in the heathen world, viz. a spirit of universal peace. "Nation shall not lift up a sword against nation; neither shall they learn war any more," &c. (chap. iv. 3–5). The consequence of all this would be an uninterrupted repose for Israel, a perpetu-

ated freedom from all fear of heathen interference. Even those who might not be drawn into covenant with Zion, would nevertheless not do her any injury. "Every man was to sit under his own vine and fig-tree, and none make him afraid." "All people might walk, every one in the name of his God;" and they, the true Israel, "would walk in the name of the Lord *their* God for ever." Hence, also, the picture of internal holiness presented in chapter v. 12–14.

Beside giving these prophetic intimations of the future, it should be noticed that Micah brought out in his teaching several most interesting and important features of moral and spiritual truth. In vi. 1–5, for instance, he rebuked the people for their sins, and convicted them of special ingratitude to God. Further on, in the same chapter, he recurs with greater emphasis than even Samuel himself to the superiority of moral over ceremonial obedience. When Samuel told Saul that "to obey was better than sacrifice;" and when David declared of God that "sacrifice and burnt offerings" were less precious than moral obedience to his Divine will, the Church received grand spiritual truths which were intended to preserve it from the incrustations of mere external ritualism. But in spite of these warnings the nation had proved faithless. An age of formality and ceremonialism had come in, crushing out almost all the spirituality of its life. Hence Micah stood up to call them away once more from their folly, telling them that they were only required "to do justly, to love mercy, and to walk humbly with their God." That a course of moral rectitude such as this indicated was infinitely preferable to all their most bloody sacrifices and costly ritual.

Happy would it have been for the nation if these lessons had been learned. But, alas, the faithful were

few in number. And, although by their own conduct, they might well have obtained deliverance from the approaching judgments; yet, as members of a corrupt community, they had to "bear the indignation of the Lord" (vii. 9), and look forward with patient hope to the promised season of their redemption. In view of this great hope, the prophet at last broke forth into one of the most magnificent appeals to the pardoning love of God which we find within the whole range of Scripture (vii. 18–20). Nothing could well have been more evangelical or spiritual.

We have now considered six of the minor prophets; three belonging to Israel, and three to Judah. In the midst of these, towers one whose colossal height seems to throw the others into the shade, and whose writings we must at once proceed to examine contemporaneously. I refer to that wonderful product of prophetic inspiration:—

THE BOOK OF THE PROPHET ISAIAH.

The name Isaiah signifies the "Salvation of the Lord," and may not unaptly be taken to describe the character of his writings; for of all the prophecies none are so full of the proclamations of salvation. Augustine only spoke the truth, when he said that Isaiah "deserved the name of an Evangelist rather than of a Prophet."[1]

With respect to his personal history little is known. His father's name was Amoz. From chapters vii. and viii. we gather that he was married to a prophetess (vii. 3), a fact which proves how much Isaiah lived in his holy vocation. The same inference may also be drawn from his

[1] Aug., *De Civit. Dei.*, 18, c. 29.

dress, which was strictly consistent with his office, and indicated severe earnestness (chapter xx. 2; comp. 2 Kings i. 8). It is generally supposed that he resided in Jerusalem, not far from the temple; indeed, this may be asserted as a fact, from the relation which he here gives of his own personal transactions.[1] There is a tradition in the Talmud, that he lived till the time of Manasseh, and suffered martyrdom under that idolatrous king, being sawn asunder. Many persons have thought that St. Paul was alluding to a tradition of this kind in Heb. xi. 37; of this we have no direct evidence. On the contrary, so far as Scripture teaches, he flourished no longer than from Uzziah to Hezekiah (chapter i. 1), a period sufficiently extended for any ordinary life.

The modern student, in entering on this grand prophecy, or rather collection of prophecies, ought to have a clear perception of the ground upon which he receives their genuineness; for of late years a strong effort has been made by rationalistic divines to maintain, that this book is not entirely Isaiah's, part of it having been written by some other author during the Babylonian exile. It would be quite out of place to enter into any long controversy here upon the subject. I will, therefore, only urge a few very plain reasons, for maintaining the unity of these prophetic writings, or, in other words, for regarding them as entirely the work of one man. (1) Because the most ancient production of Jewish literature after the completion of the canon of Scripture distinctly asserts as much. Thus in Ecclesiasticus, written in the third century before Christ, we find the following passage (see chapter xlviii. 22-25): "Hezekiah had done the thing that pleased the Lord, and was strong in the ways of David his father, as Isaiah the prophet, who was great

[1] See the historical chapters.

and faithful in his vision, had commanded him. In his time the sun went backward; and he lengthened the king's life. He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Zion. He shewed what should come to pass for ever, and secret things or ever they came." It would appear, then, that in these early days there was no doubt about the integral authenticity of Isaiah's writings. (2) Because the same may be said of the Jewish synagogue in the days of Christ and his apostles. Witness the numerous quotations from all parts of this book in the New Testament, where the name of Isaiah is attached to them without the slightest suspicion of there not being perfect unity throughout the collection. (3) Because Josephus quoted Isaiah's prophecy respecting Cyrus in perfect faith of its authenticity; adding, "this was foretold by Isaiah one hundred and forty years before the temple was destroyed."[1] And yet this is one of the predictions most strongly renounced by the rationalist interpreters.

It will be seen, from these remarks, that it is the latter part of the prophecy, viz. from chapter xl. to the end, which meets with rationalistic opposition. It is assigned to the times of the Babylonian captivity;[2] against which we have four reasons. (1) Because the prophet, while he transfers himself ideally in this portion of his work to the times of the exile, continually shows that the real present with him belongs to a time when the temple was standing (*e. g.* chapter xliii. 22–28). How could the Lord charge the people in exile for omitting temple services, when the temple had been destroyed? Compare also lviii. 1–7. (2)

[1] Joseph. *Antiq.* xi. i. 2.

[2] Dean Stanley (*e.g.*) adopts this view; but without sufficient caution, seeing that he assumes his position without the least attempt at serious argument. *Jewish Church*, vol. ii. p. 577.

Because while the prophet from his ideal standing-point considers the invasion of the Chaldeans as past; yet, in certain places, he shows his real present, by speaking of that invasion as to come, *e.g.* chapter lvi. 9. If the author had lived during the captivity, nothing but intentional deception could have led him to write thus. (3) Because the prophet is continually describing a state of the kingdom politically, which would have been totally inapplicable to the captivity (*e.g.* chapter lvi. 10–12). How could this have applied to any period of foreign dominion? Here is a description of corrupt, but independent rulers over Judah. Again, chap. lvii. 9–13; where the kingdom is rebuked for courting the aid of idolatrous powers, as in chapters xxx. 1–5; xxx. 1. (4) Because throughout the whole of the second part of this prophecy the people are represented as being still under the unbroken power of idolatry (*e.g.* chap. xl. 18–26; xli. 21–24; xlii. 17; xliv. 12–20; lvii. 3–8; lxv. 3, 4). If it be assumed that these passages were written during the exile, they become incomprehensible; for during, and after that time, the idolatrous dispositions of the people disappeared,[1] whereas they were strictly in keeping either with the reign of Ahaz or Manasseh.

With respect to the second part of this book, from chap. xl. to the end, I may remark that some critics have divided it into three sections, indicated by the recurrence of the same sentence, viz. "There is no peace, saith the Lord, unto the wicked,"—one at the close of the 48th chap., and one at that of the 57th. Whether this is worth noticing, I leave others to decide.

A more important fact is the probable chronological

[1] For the reason of this change in the national feeling, see Prideaux, *Connection*, vol. i. p. 374.

arrangement of the whole series of these prophecies; by which, chapters i.–vi. belong to the reigns of Uzziah and Jotham; chapters vii.–x. 4, to that of Ahaz; and chapters x. 5–xxxix. to that of Hezekiah. After which comes the second part, just spoken of, written toward the close of his life in one continued train of thought, and left by the prophet as a rich legacy of consolation to the faithful members of the Church, much in the same way as the last discourses of Moses and of Christ have been.

It should be noted also that Isaiah wrote a biography both of Uzziah (2 Chron. xxvi. 22) and of Hezekiah (2 Chron. xxxii. 32), parts of which were doubtless incorporated into the Books of the Kings and Chronicles (comp. Isaiah xxxvi.–xxxix. with 2 Kings xviii.–xx.).

In analysing this book I propose to consider it under the following divisions, viz.—

I. Facts Historically Related.
II. Incidental Statements concerning Israel.
III. Predictions concerning Heathen Nations.
IV. Predictions of Judgment and Mercy concerning Judah.
V. The Person and the Times of the Messiah.

I. What was taught by Facts Historically Related.

	Isaiah.
That before a prophet received any commission,[1] he should be experimentally acquainted with three things, viz.—the divine glory, his own sin, and his own pardon ...	vi. 1–7.

[1] Interpreters doubt whether this chapter describes Isaiah's *first* call to office, or to some higher commission of prophetic duty assigned him *afterwards*. I incline to the latter view; by which means the chronological arrangement is preserved. Beside which, it connects itself naturally with chap. vii. 1, the commencement of Isaiah's transactions with Ahaz.

	ISAIAH.
The prophets should be willing to accept any commission immediately	vi. 8.
God dealt in mercy with Jewish monarchs, even when undeserving of it, on account of His covenant with David's house	vii. 2, 3, 4, 10–14.
This, however, did not release them from the personal consequences of their own disobedience	vii. 17–25.
All prophetic visions ought to be publicly and plainly recorded	viii. 1, 2.
It was folly to rely on heathen nations for support	xx.
The piety of a good king could not save his nation from trouble, though it might preserve it from ruin	xxxvi.; xxxvii.
It was the duty of all prophets to combine faithfulness and tenderness in their delivery of judgment	xxxviii. 1 (comp. 5); xxxix. 6 (comp. 8).
It was a duty to offer thanksgiving for recovery from sickness	xxxviii. 9–22.
There was danger of national pride, even in the best of kings	xxxix. 1–7.
It was a duty to show submission to God's judgments	xxxix. 8.
II. What was taught by Incidental Statements concerning Israel.	
That in the space of 65 years after Isaiah's celebrated interview with Ahaz[1] Israel should be no more a people	vii. 8.

[1] If we regard the captivity of the ten tribes of Shalmaneser only, this prophecy was falsified; for that took place in about twenty years. But the real question here was the complete destruction of the national existence of Israel; and that took place only under Manasseh, when by Esarhaddon new Gentile colonists were brought into the land, who expelled from it the remnant of its old inhabitants. Comp. 2 Kings xvii. 24, with Ezra iv. 2, 10. From that time the remnant of Israel amalgamated more and more with Judah, and never had the least shadow of national independence. And this happened *exactly* 65 years after the prophet's announcement.—Hengstenberg.

ISAIAH.

This should be accomplished by the Assyrians viii. 4; xvii. 3–5.
On account of their defiance of God under past judgments ... ... ix. 9, 10–12.
On account of the unfaithfulness of their prophets and princes ... ... ix. 14–17.
On account of their tyranny and injustice ... x. 1–4.
On account of their drunkenness ... ... xxviii. 1–8.
On account of their unteachableness ... xxviii. 9–13.
A remnant of Israel should escape from this judgment and learn righteousness (comp. 2 Chron. xxx. 10, 11, and xxxv. 17) ... x. 20–23; xvii. 6–8; xxviii. 5, 6.
Israel's defection from God should be a warning to Judah ... ... xxxi. 6.
Israel should be brought back from dispersion under Messiah's reign, and inherit the land with Judah ... ... xi. 11–13.

III. What was taught by predictions concerning Heathen Nations.

The fall of *Damascus*[1] ... ... viii. 4; xvii. 1–3.
The fall of *Assyria* generally[2] and of *Babylon* in particular ... x. 12–19, 24–34; xiii. 1–22; xiv. 4–23; xiv. 24–28; xvii. 12–14; xxi. 1–10; xxx. 27–33; xxxi. 8, 9; xliii. 14–17; xlvi. 1–11; xlvii. 1–15.
The fall of *Moab*[3] ... ... xv. 1–9; xvi. 6–14.
The fall of the *Philistines*[4] ... ... xiv. 29–32.
The fall of *Tyre* (comp. Ezek. xxv.)[5] ... xxiii. 1–14.
The fall of *Idumea*, after a short period of prosperity ... ... xxi. 11, 12; xxxiv. 5, 6.
Coming chastisements on *Egypt*[6] (comp. Jer. xlvi. 25, 26, and Ezek. xxx.) ... ... xix. 1–17.

[1] Fulfilled by Tiglath-Pileser, 2 Kings xvi. 9.

[2] In some of these passages, Assyria seems put for a generalised idea of heathen domination over the Church.

[3] Fulfilled by Shalmaneser and Nebuchadnezzar.

[4] Fulfilled primarily in 2 Kings xviii. 8.

[5] Fulfilled B.C. 571, by the Chaldæans.

[6] Chiefly by Nebuchadnezzar and Cambyses.

	ISAIAH.
Coming chastisements on *Arabia*[1] ...	xxi. 13–17.
Coming chastisements on *Ethiopia*, and its conversion to God	xviii. 1–7;[2] xx. 4, 5; xlv. 14.
That the conquerors of this world were used as instruments in God's providence, to carry out his own purposes toward the Church	x. 5–19; xliv. 28; xlv. 1–4.
The *Moabites* might prevent their ruin by showing timely obedience to the throne of David	xvi. 1–5.
True religion should be partially introduced into *Egypt*[3]...	xix. 18–22.
It should be delivered from its oppressors in consequence[4]	xix. 20.
Syria and *Egypt*, which were formerly at enmity, should be united in one worship by the mediation of Israel; and that they three should be a blessing in the earth[5] ...	xix. 23–25.
Tyre should be restored after about 70 years[6]	xxiii. 15, 16.

[1] Fulfilled within a year after its delivery.

[2] One of the most obscure prophecies in the Bible. Vitringa refers it to the Assyrians; Lowth, to the Egyptians; Rosenmüller, to the Ethiopians.

[3] This was first fulfilled after Nebuchadnezzar had taken Jerusalem; when many Jews fled into Egypt, and took Jeremiah with them, who wrote there some of his prophecies. It was afterwards more completely fulfilled under the successors of Alexander, who himself transplanted many Jews into Alexandria. The Bible, too, was translated into Greek by means of Ptolemy Philadelphus, king of Egypt. The Jews, in Heliopolis, were a flourishing body. Moreover, there was formerly a flourishing Christian Church there; and now that Mahometanism is decaying, we may hope to see it much revived and glorified.

[4] These, probably, were primarily the Persians, whose oppression were made to cease by Alexander. But it refers ultimately to Messiah.

[5] Bishop Newton.

[6] Fulfilled by Cyrus, B.C. 536. This was not so exactly fulfilled as the prophecy of seventy years by Jeremiah; but perhaps the expression,

	ISAIAH.
After her restoration, some of the Tyrians should become Jewish proselytes, and devote part of their substance to the service of the temple at Jerusalem[1]	xxiii. 17, 18.
That all heathen nations (sometimes idealised by Edom, and at other times by Moab, and Assyria and the earth) should be judged with exterminating judgments by Messiah, in order to introduce the promised salvation of the Church ...	viii. 8–10; xvii. 12–14; xxiv. 1–22; xxv. 2–5, 10–12; xxvi. 20, 21; xxvii. 1; xxxiii. 1–19; xxxiv. 1–15; xlv. 20; li. 6; lix. 18, 19; lxiii. 1–6; lxvi. 15–24.

IV. What was taught by predictions of Judgment and Mercy concerning Judah.

1. *Of Judgment.*

That—

Before punishing his people for sin, God would give them opportunites of amendment, space for repentance, and promises of pardon	i. 16–20; viii. 19–22.
On account of their final impenitence he would punish and exterminate their idolatry ...	i. 21–24, 28–31; ii. 10–22.
He would strip them of magistracy, commerce, and all their national resources	iii. 1–8.
He would desolate the land, its cities, and temple	i. 7, 8; vii. 17–25; xxxii. 13, 14; xxiv. 1–12; lxiv. 10, 11.

"seventy years according to the days of our king," shows that it was intended to be taken with a little latitude.

[1] Bishop Lowth. "The severe catastrophe intervening, viz. the new capture of Tyre, as it took place by Alexander, was not yet beheld by Isaiah. That announcement was reserved for the first exiled prophet Zechariah, chap. ix. 3."—Hengstenberg. This prophecy was fulfilled in the times of Christianity by the establishment in Tyre of a flourishing and wealthy Church.

	ISAIAH.
He would send them into captivity into Babylon by powerful and relentless enemies, compared to wild beasts	v. 13; v. 26–30; xxxix. 6, 7; lvi. 9.
The Church should be cast off by God into a state of widowhood, and mourn under the deprivation of her marriage-gifts—viz. spiritual food and clothing[1]	iv. 1; comp. l. 1.
This desolation would be well-deserved, because they were unfruitful even after every possible means had been used for their spiritual improvement	v. 1–7.
The whole nation had brought on these threatened judgments by their idolatries ...	ii. 6-9; lvii. 3–12; lxv. 2–7; lxvi. 1–4.
Their women had contributed to this national ruin by their personal pride and wantonness	iii. 16–26.
Their prophets and priests had done so by their sloth and sin	lvi. 10–12; xliii. 27, 28.
Their judges and princes had done so by oppression of the poor	iii. 13–15; xxx. 12, 13.
Others had done so by a variety of sins, such as covetousness, drunkenness, presumption, confounding the distinctions between virtue and vice, self-righteousness, violence, and perversion of justice	v. 8–30; lix. 1–15.
Others had done so by reason of discontent with their own government, and disaffection toward their country	viii. 6–8.
Others, by relying on their own arms and fortifications instead of on God ...	xxii. 8–11.
Others, by indulging in festivities, when they ought to have been mourning for their country	xxii. 12, 13.
Others, by violating the laws of Moses ...	xxiv. 5, &c.; xxx. 9-11.
Others, by their scornful contempt of God's judgments	xxviii. 14, 15.

[1] Hengstenberg.

	ISAIAH.
Others, by their wilful blindness and infidelity in respect to the visions of God's prophets	xxix. 9–12.
Others, by an equal disregard to his providence	xxix. 15, 16.
Others, by their hypocrisy in the service of God	i. 10–15; xxix. 13, 14; lviii. 1–7.
Princes and leaders in luxury or profaneness, might expect like Shebna to be pre-eminently punished, and replaced by righteous successors like Eliakim	xxii. 15–25.
It was a fatal mistake to trust in Egypt for defence against Sennacherib	xxx. 1–7; xxxi. 1–3.
It was equally so to cavil against God's providences toward his Church	xlv. 9–11.
2. *Of Mercy.*	
That—	
Judah should be delivered from the invasion of the kings of Syria and Israel in the same space of time that the Messiah would take to come to the age of distinguishing between good and evil, (*i. e.*) about one or two years [1]	vii. 10–16.
Even in the midst of judgment God would have respect to the state of the moral and vicious, the contrite, and the impenitent ...	iii. 9–11; lvii. 13–21; l. 10, 11; lxv. 11–16; lxvi. 5, 24.
It was hopeless to look for any escape from God's judgments, except on the foundation which God himself would lay in Zion, viz.— the immovable kingdom of Messiah (comp. Isa. xiv. 32; Ps. lxxxvii. 1)	xxviii. 14–17; lvii. 13–21.
Even though they were trusting in Egypt, God would not allow them to perish, but would defend the city	xxxi. 4, 5.
The Assyrian army should be driven back from Judæa	xxx. 27–33; xxxi. 8, 9.

[1] Hengstenberg. This is the best interpretation I have seen, as it avoids the necessity of supposing a change of persons in verses 15 and 16.

	ISAIAH.
After an appointed time God would deliver them from their captivity in Babylon ...	i. 26, 27; xiv. 1–3; xxvii. 12, 13; xl. 1, 2; xliii. 6–14; xlviii. 20; lvii. 13, 14.
He would prepare the way for it against all opposition, raising up a conqueror from the east and north. (xli.)[1]	xl. 3–11; xlv. 1–4.
When brought back to their own land, they should rebuild their cities and temple ...	xliv. 26–28; lxi. 4–9.
This deliverance should magnify the grandeur and majesty of God, and prove his superiority to idols	xl. 12–26; xli. 20–29; xliii. 9–13; xliv. 1–20; xlvi. 1–13.
This deliverance should be affected by a Persian king, Cyrus[2] (on which account the prophet takes occasion to rebuke the Magian philosophy.)[3]	[4]xliv. 28; xlv. 1–4; xlv. 5–7.
This deliverance should be wrought out of love for his covenant and his people, not for any merit of their own	xxvii. 1–6; xlviii. 9–22; xlix. 13–16; lxv. 8, 9.
That their restoration from Divine judgment stood connected with the fulfilment of glorious Messianic promises	xxiv. 21–23; xxx. 19–26; xxxv. 1, 7, 10; xxxiii. 20–24; xliii. 18–21; xlix. 18–26; li.; lii.; liv. 6–17; lxi. 4–11.
During those judgments, therefore, they ought not to despair, but rather wait on God in prayer	xxxv. 4; xl. 27–31; l. 10; li. 7, 8; liv. 4.

[1] This is the first allusion to Cyrus. Afterwards he is mentioned by name. That the chapter refers to him is clear, by comparing verse 2 with xlv. 1, 13. In reference to the "East" and "North," consult the geography of Persia and Media.

[2] It is remarkable that Xenophon compares Cyrus to a "Shepherd."

[3] See Prideaux, *Connect.*, vol. i. p. 204.

[4] This remarkable prophecy was delivered nearly 200 years before Cyrus was born.

	ISAIAH.
A form of prayer provided for them ...	li. 9–11; lxiii. 7–19; lxiv.
In the midst of these judgments, an elect remnant should escape to renounce sin and glorify God [1]	iv. 2–4; vi. 13; x. 20–23; xvii. 6–8; xxiv. 13–15; lxv. 8, 9, 10; lxvi. 5.
After this restoration, the only way to obtain their promised blessings would be by national sanctification, especially in respect to their sabbaths	lvi. 1–7; lviii. 8–14.
V. What was taught concerning the Person and Times of the Messiah.	
1. *Of His Person and Life.*	
That—	
He should appear as "the Branch of the Lord," [2] to give prosperity to his Church, at the time of its greatest extremity ...	iv. 2; comp. 1.
He should be miraculously born of a Virgin,[3] and named "Immanuel" (comp. Mic. v. 3, Jer. xxxi. 22)	vii. 14.
Under this title he should be a pledge of salvation to his country, against the overwhelming power of the world [4]	viii. 8–10.

[1] Bp. Lowth. Dr. Adam Clarke observes, on chap. vi. 13, that it was literally fulfilled under Gedaliah. 2 Kings xxv. 12, 22.

[2] The Chaldee Paraphrast explains this of Messiah. So R. Kimchi and the older Jews. Hengstenberg makes "the Fruit of the earth," in this verse, a title of Messiah parallel with "the Branch of the Lord."

[3] Jerome has shown that Hezekiah could not have been meant here, by proving that at that time he must have been at least nine years old. That this birth was to be miraculous, seems clear from Isaiah's previous offer to Ahaz of any miracle he pleased in heaven or earth. Compare the miraculous sign of the sundial in chap. xxxviii. 7, 8. Besides, how could the prophet rebuke Ahaz for having not only offended men, but *God*, unless he had offered him something which lay only in the prerogative of God, and beyond the limits of nature? See v. 12, 13.

[4] Assyria is here made to represent the different phases of this world's power. Comp. Mic. v. 5.

	ISAIAH.
He should be both human and divine, born and eternal, a son of David, and the Son of God[1]	ix. 6.
He should be born in David's royal house, as a "rod out of the stem of Jesse," in the time of its deepest abasement (comp. Amos ix. 11)	xi. 2, 3;[2] liii. 2.
He should appear as a Lawgiver, Teacher, or Counsellor (comp. Joel ii. 23, marginal reading)	ii. 3; ix. 6; xxx. 20–22;[3] xlii. 4; xlix. 1, 2; l. 4; lxi. 1–3; lv. 4.
He should have the Spirit of God, with all his gifts and blessings, enabling him to search the heart, and to carry on his government undeceived by outward appearances	xi. 2, 3; comp. xlii. 1-4; xxxii. 3–8; lxi. 1.
The way for his appearing should be duly prepared, and all obstacles to it thrown down	xl. 3, 4.
When he appeared, he should be received with incredulity and abhorrence by a considerable portion of the people	xlix. 4, 5, 7; liii. 1–3.
He would experience most shameful and abusive treatment from them	l. 5, 6; lii. 14; liii. 3–7.
His appearance, in the midst of this, would be humble, and without any outward splendour	liii. 2.
It would terminate in a violent death ...	liii. 8, 9.
This should not be for his own sins, but for his people's, without which they could not be restored to God	liii. 4–6.
His days should nevertheless be prolonged after death; and the offering up of his soul	

[1] Hengstenberg.

[2] St. Paul quotes this in Rom. xv. 12; and all the best Jewish interpreters refer it to Messiah; especially Jarchi, Abarbanel, and Kimchi.

[3] The word "Teachers" in this verse is, in the Hebrew, singular, not plural, and should no doubt be referred to the Messiah. See Hengstenberg.

	ISAIAH.
introduce reconciliation with God among a very numerous family of faithful people ...	liii. 10–12.
Under a consciousness of his final victory, he would bear all his sorrows with patient fortitude	l. 7–9; liii. 7.
This victory after his humiliation should issue in his exaltation over all the kings of the earth	xlix. 7; lii. 13–15; liii. 12.
He should appear in personal beauty to the righteous, and extend his kingdom to the remotest distance	xxxiii. 17, with previous context.
He should go about in meekness and love to establish true religion, not only in Zion, but among all those nations of the earth which were before estranged from him, bringing in a new covenant both for Jews and Gentiles, and restoring all to God whom he found in the blindness and bondage of sin and sorrow	xxxv. 5, 6; xlii. 1–7, 18; xl. 9–11; lxi. 1–3; xxix. 18; xlix. 6–12.
He should do this, as the "Servant of the Lord," with persevering constancy, till the end was accomplished[1]	xlii. 1, 3, 4.
He should be the patron of oppressed innocence; destroying its oppressors and establishing his kingdom, not by the force of arms, but by the omnipotence of his word[2]	xi. 4; compare xlix. 2; li. 16.

[1] The Chaldee Paraphrast understands this passage of Messiah. So Kimchi and Abarbanel. Hengstenberg says, that the Messianic explanation of chaps. xlii. and xlix. lies at the foundation of all those passages in the New Testament, where Christ is spoken of as the "servant of the Lord,"—παῖς being put to avoid the low notion which in Greek is attached to the use of δοῦλος. The student, however, must distinguish between this title applied to Messiah, and the same applied in v. 8, as well as in xliv. 21, and other places, to the whole people of Israel.

[2] For remarks on this, see the Summary.

	ISAIAH.
He should carry on his government in righteousness	xi. 5; xxxii. 1.
He should protect his Church from all temporal and spiritual tribulation,[1] and appear as the friend of the wretched	xxxii. 2; iv. 6; xlii. 3, 7; xxxv. 5–7; xlix. 8, 9; l. 4; lxi. 1–3.

2. *Of His Times.*

That—

They should be introduced by sifting judgments on the unbelieving members of the covenant, out of which the redeemed Church should come forth an elect remnant into a kingdom of immortal life[2] ...	i. 27; iv. 2–4; x. 20–23; lxv. 9, 11–16; lxvi. 5, 6.
This kingdom should be a wonderful combination of wisdom, peace, and righteousness, which should establish the throne of David for ever	ix. 6, 7.
It should throw light and joy over that part of the land where heathenism would afterwards be planted, viz.—the country round Galilee[3]	ix. 1–4.
In the times of Messiah, the Spirit of God	

[1] Wind, rain, and heat, are all emblematical of temptations and trials. Comp. Isa. xxv. 4. Song of Solomon i. 6; ii. 11.

[2] Compare remarks on Song of Solomon v. 2; viii. 7.

[3] Isaiah does not here speak of Galilee according to what it was in his own time, but according to what it was to become in the future. Heathenism first darkened it under the Assyrian Tiglath-Pileser (2 Kings xv. 29), afterwards under the Greek empire. In 1 Maccab. v., we have an account of the Jews' distress from the heathen colonists of Galilee (verse 15). The effect of this contact with heathenism was seen in the time of Christ. John vii. 52. To show that the Jews themselves anciently understood this redemption of Galilee from heathen darkness to belong to Messiah, Hengstenberg quotes, *Sohar*, p. 1, fol. 119: "King Messiah will reveal himself in the land of Galilee." The New Testament shows how abundantly this was verified in the history of our Lord Jesus Christ.

	ISAIAH.
with its gifts and graces should be poured out upon all members of the Church, instead of being confined to a narrow line of prophets (comp. Joel ii. 28, 29) ...	xi. 9; xxxii. 15; xli. 17–20; xliv. 3; liv. 13.
Peace should be extended to all nations ...	ii. 4.
It should banish the enmity of the wild beasts to man	xi. 6, 7, 8; lxv. 25.
The Church should then be restored from her widowhood, and be re-united in spiritual marriage to the Lord [1] ...	liv. 1–6; lxii. 4, 5; lxi. 10.
The Gentiles should join themselves to Zion in great numbers, and be incorporated into one Church [2] ...	ii. 3; xi. 10; xxv. 6, 7; xliv. 1–5; xlix. 18; xlv. 14, 20–25; lv. 5; lx. 3–9; li. 5; lxv. 1; lxvi. 12, 20, 21.
They should be regarded as adopted children	xlix. 20, 21.
In this glorious epoch, the redeemed Church of Zion should be marked by unbounded security and prosperity through the whole world	iv. 5, 6; xxv. 8, 9; xxx. 19–26; xxxiii. 20–24; xxxv. 1–10; xli. 1–20; xlix. 17–26; liv. 11–17; lv. 12, 13; lx. 10–22; lxii. 7; lxv. 20–25; lxvi. 19, 20, 23.
This epoch should be ardently longed and prayed for (comp. Song of Sol. viii. 14.)	lxii. 1, 6, 7.
Before it could be finally accomplished, there would have to be a second great deliverance from captivity, including both the houses of Israel [3] (comp. Hos. i. 11, and Mic. ii. 12, 13)	xi. 11–16.

[1] Some understand this of the Gentiles; but if verses 4 and 5 address the same party as verse 1, the whole must be addressed to the Jewish Church. See Dr. Adam Clarke.

[2] The same is indicated by such passages as xxxv. 8; xli. 18; xliii. 20, &c.

[3] I cannot agree in supposing that the prophet only refers to the Babylonish captivity. This is a prophecy which purely belongs to the Messianic times (see v. 10); and includes a salvation for the whole of

	ISAIAH.
This full restoration was in some way to be brought about by the Gentiles after their own salvation (comp. Zeph. iii. 10) ...	xlix. 22, 23; lxvi. 20.
This deliverance should be celebrated by joyful praises	xii.; xxv. 1, 9; xxvi. 1–15; li. 11; lii. 7–9; liv. 1; lxv. 18, 19; lxvi. 10.
It should introduce victory over death and sorrow,[1] either nationally or individually ...	xxv. 8; xxvi. 19.
The triumphs of the redeemed Church of Zion should be very rapid	lxvi. 7, 8.
The order of priesthood in it should pass from that of Aaron: and its ministers be taken from the Gentiles as well as Jews ...	lxvi. 21; comp. lxi. 6.
The covenant of God with this redeemed Church should not be violated as before, but remain perpetual and unchanging (comp. Hos. ii. 18–20) ...	ix. 7; xlv. 17; li. 6, 11; lii. 1; liv. 7–10; lv. 3, 13; lix. 20, 21; lxvi. 22.
These altered conditions of heaven and earth would be equivalent to their new creation	li. 16; lxv. 17; lxvi. 22.

In attempting to give a summary of these wonderful predictions, one is almost overwhelmed at their greatness.

the twelve tribes (v. 12, 13). It must, therefore, be treated as parallel with such passages as Hos. i. 11, and Mic. ii. 12, 13; and has either been wholly fulfilled already by the spiritual union of the tribes in Christ, or waits to be further fulfilled literally, by their conversion and restoration in time to come.

[1] I have here gone on the principle that the Jews may have understood this language literally. If so, it forcibly led them on toward the full doctrine of the resurrection from the dead, which we may believe was now tolerably well developed, and which we know was a generally received doctrine among the Pharisees when our Lord appeared. If not, it must be understood, according to the following remark of Sir Isaac Newton, and be limited to their national restoration. He says, "The dissolution of a body politic is, in figurative language, signified by death; and the revival of a dissolved dominion, by the resurrection from the dead." Comp. Hos. xiii. 19.

Nor is it at all easy to preserve the exact stand-point of the Jew when first he received them; for we may fall into the error of imagining that he interpreted them either too blindly or too clearly. It is possible, that on the first perusal of the foregoing analysis, some of my readers may think the Christian stand-point too visible. But they must remember that the Messianic predictions had been now for some time in a course of progressive development, and that the prophetic perspective was already beginning to grow clearer. For instance, we saw from the prophecy of Micah, that the promised deliverance of the Church out of Babylon was not to be immediately followed by Messiah's advent, but by another period of political prosperity and decay; and that only after it had been oppressed and down trodden once more by some great power of the heathen world was it to receive its final salvation. In reading Isaiah, therefore, the Jews could not have expected this salvation on their immediate exit from Babylon, although he clearly described many Messianic promises in close connection with that event.

To understand this prophet thoroughly, we must first consider the circumstances in which he was placed.

As to the *internal* condition of the kingdom, he beheld it sunk, during the reign of Ahaz, in a state of deep moral defilement; and if it be true, as some suppose, that he lived till the time of Manasseh, he must have seen its debasement still more. Hence, he registered its crimes with great precision, and very firmly announced its approaching desolation. I say, "approaching desolation," because the train of events by which this was to be hereafter brought about was already being laid; nevertheless, for the present, other enemies seemed more threatening. And this leads me to speak upon the condition of the kingdom *externally*. Isaiah's lot fell in a period when

the nation was beginning to be seriously menaced by enemies. In the first place, it was suffering from an alliance between Rezin, king of Syria, and Pekah, king of Israel, both of whom invaded the land, and sought to take Jerusalem. In the next place, the Assyrians by whose assistance Ahaz repelled these enemies, ultimately brought on the kingdom far more terrible powers of opposition. At first, it appears they were only solicited to give their friendly aid (2 Kings xvi. 7), but a policy more fatal it was scarcely possible to conceive; for, in addition to the unbelief which it implied, it made Judah tributary to that heathen dominion, and soon excited the desire to subjugate the kingdom permanently. Witness the invasion of Sennacherib.

Hence, no less from the internal circumstances of Judah which created the necessity for chastisements, than from its external circumstances which threatened them with destruction, the nation may well have been alarmed lest its end should really have come. It was chiefly to comfort the believing portion of it under these circumstances, that Isaiah was sent. He came to tell them that they need not fear extermination; that the power of the heathen kingdoms should never overwhelm the kingdom of Jehovah. It was true, he did not screen the fact of their captivity; but his peculiar commission was to promise them deliverance. This double providence of God was set forth allegorically in the names of his two sons, viz. "Mahershalal-hashbaz," or "haste to the spoil, quick to the prey," and "Shear-jashub," or "a remnant shall return;" names by which he practically enforced the nature of his twofold mission even from its commencement. His chief mission, however, was that of comfort to the covenant people; and therefore it was at once proclaimed by a noble prediction of Messiah, as the Church's

"Immanuel," and that exactly at the time when Ahaz was most severely oppressed by the Syro-Israelitish invasion (chap. vii.). Under this one head of thought a very large number of Isaiah's prophecies may be grouped—prophecies which guaranteed the final salvation of God's kingdom from all the hostility of the world, on the ground of Messianic redemption.

This guarantee was first given by the promised destruction of their heathen enemies. Were they threatened by the Syrian Damascus? It was to become a "ruinous heap." Did Assyria oppose her hosts against them? She was to be smitten by the "rod of God's anger." Did Moab join in the enmity? It was to be "brought to silence and laid waste." Were the Philistines still at war with them? Their cities were to "howl and be dissolved." Was idolatrous Tyre a place of temptation to them? The "pride of its glory was to be overturned." Did Edom still persist in his bitter hostility to them? The "sword of the Lord was to be bathed in his blood." Had Babylon to come and sweep away their nation into captivity? Yet they needed not to fear; the exile should end, and the idolatrous oppressor be destroyed.

But gracious as these pre-Messianic promises of deliverance over the detached masses of heathenism were, Isaiah was directed to extend them to *the whole assembled mass of heathendom* in the Messianic age. Now, it will be remembered that both Joel and Obadiah had already spoken of this, and predicted in very strong language its entire subjugation by Divine judgments. Moreover, Joel and Micah had especially hinted at the probable recognition of Jehovah by many of the Gentiles during these tremendous judgments; the subjugation being not only one of destruction, but of attraction also. Isaiah, therefore, did not so much open new as confirm

and re-adjust the older ground, when he described Messiah as the Church's "Immanuel," who was both to *destroy* the confederate nations in order to introduce the promised salvation of Zion, and to *attract* them in order to give her an increased accession of glory. Hence, what was simply hinted at by former prophets, was here enlarged and made clear by Isaiah, a course exactly analogous with the nature of all progressive development in Divine truth. Nothing could be plainer than this salvation of many of the heathen out of judgment. "Assemble yourselves and come, draw near together, *ye that are escaped of the nations:* look unto me, and be ye saved, all the ends of the earth," &c. (chap. xlv. 20, &c.; see Joel ii. 32). Consistently, however, with the whole spirit of Messianic prophecy, these offers of salvation to the escaped and submissive heathen were only made to them through their union with the house and covenant of David; and, therefore, they are described as being attracted to Zion, and incorporated with her into one universal Church. "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee" (chap. lv. 5). "The Gentiles shall come to thy light, and kings to the brightness of thy rising" (lx. 3). Nay, more; the only method of salvation for any heathen people in that day would be to submit to this incorporation with David's house. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (chap. lx. 3, 12).

From a large variety of passages such as these, it seems clear that the Jews were greatly comforted under the immediate pressure of their heathen opposition; and that they expected the house of David to be elevated in Messiah's person beyond its original glory. Indeed, Micah had already announced this in his celebrated pro-

phecy (chap. iv. 1, 2). The only question which remains is, whether along with this sceptral supremacy of David in Messiah's person, they did not also expect their *national* supremacy to remain. The language of Isaiah seemed, in many places, strongly to justify such an idea, particularly in the 60th chapter; and it was no doubt in consequence of such language that they expected a merely national Messiah in the days of Christ.

We must now consider the statements made by the prophet respecting the Person of the Messiah. And first, as to his *Divine nature*—a doctrine, the progress of which I have already traced out in my remarks on Micah v. 2, and which here reached its highest point of development. I allude to chap. ix. 6, where it was placed in direct connection with the Messianic promise of deliverance from the Gentile power. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father." Isaiah evidently here beheld the Redeemer as already born; and described him by his titles. (1) He was to be called "Wonderful" (comp. Judges xviii. 18); *i. e.* he was to present himself to the Church in a mysterious and miraculous manner (comp. remarks on chap. vii. 14, in foot-notes). (2) He was to be called "the Mighty God;" or, as Hengstenberg renders it, the "God Hero," a Hero who would be infinitely exalted above all human heroes by the circumstance that He was to be God (comp. chap. x. 21). "The remnant shall return, even the remnant of Jacob, unto the 'Mighty God' (or the Hero God)." (3) He was to be called "the Everlasting Father," or "Father of Eternity." In other words, the Messiah, while born of David's seed according to promise, was to be mysteriously endued with a Divine and everlasting

being. This passage, even if there had been no other, ought to have convinced the ancient Jews of the Divinity of their Messiah; but when connected with their previous intimations of it, it appears to me that the proof accumulated too strongly to admit of doubt, and that the doctrine must have been firmly established.

The object which God had in imparting this truth to the Church was, no doubt, to assure it of the Messiah's ability in the work of salvation. We must recollect, that under this Divine King the government was described as being faithful, righteous, heart-searching, and peaceful; the power of death and all the effects of the curse on the earth were to cease; holiness, happiness, knowledge, were to be universally diffused among the nations; and Zion was to be the glorious centre-piece, the main attraction of the whole. It was well, then, that the foundation of such noble hopes should be laid firmly; and that when the Church reposed upon the future, she should be able to do so in the consciousness that her promised Redeemer was omnipotent.

Having thus glanced at his Divine origin, we must now examine some statements which were of a very opposite character; so opposite, indeed, that they must have appeared to be almost contradictory. I allude to the doctrine here propounded of a suffering and rejected Messiah. Yet even this was in a great measure prepared for by the prophetic revelations of the Psalms. There Israel first saw Messiah beset by the kings of the earth, and, as David's counterpart, brought into the greatest state of humiliation; but the picture was only drawn in outline. Here, however, they had the nature of his sufferings, and the actors in these scenes, both brought home nearer to them, and painted with much greater distinctness than before. Let us examine these two

points. (1) *Look at the predicted nature of his sufferings.* The ground on which these appeared in the Psalms was that of persecuted righteousness, persecution resulting from that intimate connection which invariably subsists between sin and holiness, the world and the Church. David was, in this respect, a type of all righteous sufferers, and was understood to express himself in his poetry as such; but if of righteous men in general, much more so of him who was to appear as David's seed, to introduce everlasting righteousness, and who was to be "the righteous or holy one." Isaiah, however, was directed to add another element of truth to this description. He was to distinguish between the Messiah suffering as a victim to the world's enmity, and the Messiah suffering as a means of the world's reconciliation to God. This distinction was brought out in the 53rd chapter, where the doctrine of the Redeemer's atonement for the sins of his nation was unmistakably exhibited. I do not mean to say that the Church understood this doctrine in all its gospel brightness; but there can be no doubt that it appeared here with much greater clearness than it had ever done before; especially to all those who were mourning over their nation's guilt, and who perceived that in every age of its history, whether before the Law of Moses or subsequently, it was in a state of continued disaffection from God. My object, however, is not now to ascertain the exact amount of faith which these words originally inspired in respect to the coming of an atoning Messiah, but only to note the fact. The subject will appear in another place. I will only add, that consistently with the Messianic portrait in the Psalms, Isaiah also described the exaltation of the Redeemer through his sufferings, and his inheritance of a blessed seed to serve him. (Comp. chap. liii. 10, "he shall see his seed," with

Ps. xxii. 30, &c.) Hence, also, in chap. lii. 15, he described him as "sprinkling many nations," an expression everywhere equivalent in the Old Testament to "*cleansing*" or "pardoning," and therefore, by implication, "inheriting" (comp. Ps. ii. 8).

(2) *Look at the predicted actors in this scene of suffering.* In the Messianic Psalms they were described as heathen. "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed" (Ps. ii. 1, 2). But, here these opponents and persecutors of Messiah were no longer Gentile rulers. Isaiah was again brought nearer to the scene of action; he was directed to describe the truth with greater plainness, and to point to the covenant people themselves. "He hath no form nor comeliness: and when *we* shall see him, there is no beauty that *we* should desire him." "*We* hid, as it were, *our* faces from him; he was despised, and *we* esteemed him not." "Surely he hath borne our griefs, and carried our sorrows; yet *we* did esteem him stricken, smitten of God, and afflicted."

Who could read this, with reference to Messiah,[1] and not perceive that the unbelief with which he was to be met, and the extremity of suffering he was to endure, must proceed from internal rebellion quite as much as from external attack, from Jewish ignorance quite as much as from heathen enmity? Hence the prophet represented God's judgments as falling on the unbelieving mass, while his salvation was opened only to an elect remnant (chap. lxv. 8–10). Thus also Joel, "In mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in

[1] It is only the later Jews who have abandoned the Messianic interpretation.

the *remnant* whom the Lord shall call" (Joel ii. 32). The plain inference, therefore, must have been, that when Messiah, in his victory and exaltation, began to pour out judgments on the heathen, he would include in those judgments the unbelieving members of the theocracy. Consistently with which were these three parallel expressions: "the escaped of the nations" (xlv. 20); "them that are escaped of Israel" (iv. 2); and "the remnant of Israel, and such as are escaped of the house of Jacob" (x. 20).

It was to this elect remnant, thus saved by Messiah, that every kind of spiritual blessing was promised, especially the accession of Gentile converts to the house of David. Hence the Redeemer was in one place introduced as saying, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord," &c. (xlix. 5, &c.); intimating that although his mission should not immediately issue in the full salvation of all Israel, but only this "escaped or elect remnant," yet it should be glorious on account of its magnificent results to that remnant in the conversion of the Gentiles. But what of the rest who were to be judged and scattered?[1] Did Isaiah leave them prostrate beneath these Divine judgments? On the contrary, the same chapter (lxvi. 5) which addressed this faithful remnant, saying,—"Your brethren that hated you, that cast you out for my name's sake, said, 'Let the Lord be glorified;' but he shall appear to *your* joy, and they shall be ashamed"—spoke to them also of the escaped and converted Gentiles, saying, "They shall bring *all your brethren* for an offering unto the Lord out of all nations, to my holy mountain Jerusalem, as the children of Israel bring an offering in a clean vessel into

[1] The contrast between these two opposite branches of the kingdom, at Messiah's appearing, is to be seen by comparing lxv. 11–16, and lxvi. 4–6.

the house of the Lord" (chap. lxvi. 20). Hengstenberg says, on this passage, "The Gentiles, having themselves attained salvation, offer to the Lord, as a meat-offering, the former members of his kingdom who were separated from it." (See also chap. xlix. 22.) Thus the other remnant of his people was to be recovered, according to the prophecy of chap. xi. 11, 12. And not until that glorious epoch, of finished salvation for Israel, had been brought about, could the "new heavens and the new earth" be introduced (see lxvi. 22, and lxv. 17), or the glorious victories of the Messianic reign be achieved, when "the wolf and the lamb should feed together, and the lion should eat straw like the bullock; and they should not hurt nor destroy in God's holy mountain" (chap. lxv. 25).

The experience of more than two thousand years tells us that this is not yet accomplished. But the ancient Jews could have had no idea of this immense interval of time, and probably calculated upon its duration as, comparatively speaking, short. Indeed, inspiration appears to have so constructed the language of prophecy as intentionally to have concealed this long interval. Had it been otherwise, the national spirit might have been broken; but as it was, the truth was just plain enough to excite the grandest hopes, while they were kept within proper bounds by fear. In one word, the redemption of Messiah was sufficiently connected with national unbelief and suffering to remind them of the power of *sin;* but it was at the same time sufficiently connected with national salvation and happiness to assure them of the preponderating power of *grace.* The former state was hinted at, rather than dwelt upon, as though the prophet were constrained to testify it for the truth's sake; the latter was not only dwelt upon at large, in particular places, but worked into the whole subject-matter of the prophecy, as

if the theme were too copious to be exhausted, and too consolatory to be for a moment forgotten.

Thus the light which Isaiah threw upon their national prospects during Messiah's reign was of a chequered character; he not only assumed, with Micah, that they would be depressed by some heathen yoke at his appearing, but implied that Divine judgments would fall on a considerable proportion of the people for their unbelief and rejection of him. At the same time there was not a single word about the breaking-up of their national existence. On the contrary, the saved remnant in Jerusalem was treated by the prophet as David's house, and the promises of the covenant were made over to it in all their wonted significancy; and, as I just remarked, the times of the full ingathering of Israel were worked into the description of this period without any reference to chronological order. Yet we see that the prophetic perspective was, upon the whole, greatly enlarged. Just as Micah had thrown forward the Messiah's advent to an epoch lying some distance beyond the Babylonian captivity, Isaiah set out the Messianic age as one in which the glories of the kingdom would not burst forth immediately, but admit of a progressive development.

But if there was nothing here to hint at the breaking-up of their national existence, there was certainly enough to convince the more spiritually-minded among them that their supremacy among the nations would be religious, not political. Henceforth they were to have no king but Messiah. How then was his kingdom represented? And by what arms was he described as securing the obedience of the world to himself? Not by the power of the sword, but by the "rod of his mouth," and by the "breath of his lips." Who could have read the first nine verses of the eleventh chapter, and not have felt that the Messianic

government was to be altogether different from the empires of this world? It may be replied, that in some places, as in chap. lxiii. 2–6, the victories achieved by Messiah were described by metaphors, which indicated the use of personal violence and physical force. This is true. But we must recollect that the ancient Jews read this description in the light of the former one; besides which, these strong expressions were justified on the ground that he would providentially inflict temporal chastisements on the wicked.[1] The difference, then, between his empire and that of worldly states was simply to be this;—that whereas they exercised their sovereignty by armies and civil magistrates, he would carry on the work of conquest over heathenism and of government in Zion, by the energy of his own omnipotent Word, by the heart-searching power of his Spirit, and by the sovereign dispensations of providence.

This insight into the Messianic kingdom was quite enough to forbid any idea of a *temporal* and *political* supremacy of Israel among the nations. Nevertheless, to suppose, on the other hand, that it forbad them an independent *national* existence, seems equally contrary to the obvious use of language. How else could such passages as the following have been interpreted? "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married" (chap. lxii. 4). "Thy people also shall be all righteous: they shall

[1] This was fulfilled *individually* in such cases as those of Ananias and Sapphira,—*collectively* in such judgments as the destruction of Jerusalem by Titus, and the irruption of the Goths into Rome, and in any judgments which have been used by Providence for the extension of Christ's kingdom.

inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (chap. lx. 21). Space would fail me to quote passages where Israel was described in the full splendour of the theocracy, having possession of Canaan as a glorified and perpetual inheritance. Now whether this language was symbolical of gospel privileges and of heavenly glory, or whether it still remains to be literally accomplished at the time of Israel's general conversion, I think it must, at any rate, have presented itself to the ancient Jews without any figurative meaning. As to the proper interpretation, I say nothing. All I am desiring to evolve is, the progressive development of truth during Isaiah's prophetic testimony.

We must not pass away from this book, however, without noticing the very large amount of revelation which it introduced respecting the prophetical office of Messiah. He was to be endowed with the Spirit in its perfect fulness. He was to administer his government by its energy, and produce the most blessed fruits of it in the hearts of all his people. He was to teach them truth, refresh them with consolation, and impart to them holiness. Hence also moral and spiritual blindness were to vanish throughout heathendom; and the light of God was to break out over all the world, shining from Zion as from a spiritual centre. This was one of the crowning points of Isaiah's prophecy, and could not but throw back a flood of new light upon many of the psalms and other portions of God's word. Moreover it was well calculated to convince the Church of the probability of a change in the Old Testament covenant,—a probability which had been already suggested in Ps. xl. 6, by the implied abolition of sacrifice at the time of Messiah's appearing, and by the expressed declaration in Ps. cx. 1, of his having a priesthood differing from that of Aaron.

The same points were here re-introduced, when Isaiah told them that he would take even of the Gentiles "for priests and Levites" (chap. lxvi. 21). What inference could they draw from such a statement but the entire abolition of the Aaronical priesthood, and the extension of some other form of priesthood among heathen converts? And what was this but a new form of covenant? Hence it was said in another place, "Thou shalt be called by a new name, which the mouth of the Lord shall name" (chap. lxii. 2; see also lxv. 15). We shall soon find Jeremiah proclaiming this fact beyond all possibility of mistake; but for the present these intimations of it were intended to suffice.

Two more points remain: (1) The increased amount of truth here revealed concerning the doctrine of a future state. Of this they read very plainly in chap. iv. 3; a place on which the Chaldee Paraphrast says, "All they that are written to eternal life shall see the Consolation of Jerusalem, i. e. the Messiah." They read of it again in chap. xxv. 8,—a place so eminently decisive of the doctrine of the resurrection, that it is quoted several times in the New Testament. Who, then, can doubt that this doctrine was now becoming established in the Jewish Church?

(2) The reaffirmation of the superiority of spiritual over ceremonial religion. Who can read chap. i. 11–17, without seeing this? Notice it again in chap. xl. 16. And, still more, in chap. lxvi. 3. The uniformity of this tone of thought, indeed, running as it does over the whole of the book, goes far, in my judgment, to establish its unity of authorship. At all events, it exhibits the extreme importance of the moral teaching of the prophets; and shows how their influence was ever directed on the Church in favour of the spirituality of Divine worship. Evidences of this will increase, as we advance farther;

for it was by this means, among others, that a way was being prepared for the gospel covenant.

THE BOOK OF THE PROPHET NAHUM.

This prophet was a native of Elkoshai, a little village of Galilee, and flourished soon after the captivity of the ten tribes, towards the close of Hezekiah's reign. The burden of his prophecy was directed against the Assyrian empire, and chiefly against Nineveh, its metropolis. The first prophetical mention which we had of that city, was in the Book of Jonah, when we saw it repenting of its sins and entreating the mercy of God. Since that period it had relapsed into its former guilt, and had assumed the most hostile relationship to God's covenant people. Nahum found his countrymen in natural terror of so formidable an empire, because they saw how easily it had subjugated the ten tribes of Israel and carried them away into captivity. Hence the Lord sent him to assure the tribe of Judah that it had nothing to fear.[1] It will be remembered, that Isaiah had predicted the downfall of Nineveh; but only subordinately to other grand purposes in his prophecy. It was reserved for Nahum to be charged with the single mission of denouncing its utter ruin. How great that ruin was, and how accurately it was fulfilled, have been well shown by Bishop Newton, in his "Dissertations on the Prophecies of Scripture,"[2] and by Mr Layard, in his explorations.

[1] The student should understand that Nineveh had been already sacked during the reign of Ahaz, by the Medes, when Sardanapalus was king; but, of course, that was not the destruction here predicted. Nahum referred to its second and final destruction under Cyaxares I. and Nabopolassar.

[2] Vol. i. pp. 141—158.

In analysing the contents of this book, I remark upon its teaching as twofold:—

I. On the Character of God.

II. On the Purposes of God.

I. What was taught in this Prophecy on the Character of God.

That—	Nahum.
He was jealous of his own glory, and would not allow it to be violated without vengeance ...	i. 2.
He was nevertheless slow in the execution of this vengeance	i. 3.
His patience, however, was neither caused by lack of power, nor by disregard to justice ...	i. 2.
His majesty and omnipotence were infinite ...	i. 2–6.
While he was severe toward the wicked, he was good and gracious toward faithful men who trusted him; distinguishing between the hypocritical and the godly	i. 7.
He regarded injury done to his Church, as done expressly to himself	i. 9, 11.

II. What was taught in this Prophecy respecting the Purposes of God.

1. *Concerning Nineveh.*

That—	
The ruin of Nineveh should be final and perpetual	i. 8–10,14; iii.19.
This should take place, notwithstanding its apparent greatness and security	i. 12; iii. 12–18.
The enemies[1] of Nineveh should come up in dreadful array, and overrun all its streets ...	ii. 1–5; iii. 2, 3.
The queen should be led away captive	ii. 7.
All its riches should be spoiled;	ii. 9.
And, like a den of lions,[2] be emptied of its prey ...	ii. 11–13.
This disgraceful ruin of Nineveh should surpass the powers of lamentation[3]	iii. 5–7.

[1] The Chaldæans.

[2] The singular propriety of this symbol has been shown of late by the discoveries of Mr Layard, in the mounds of Nimroud and Korhsabad.

[3] Calvin.

	NAHUM.
It need not, however, be discredited—seeing the fate of the populous city of *No*[1]	iii. 8–10.
All this should happen on account of Nineveh's cruelty and idolatry	iii. 1, 4.
2. *Concerning the people of God.*	
That—	
The scourges of God on his Church were only temporary	i. 12, 13.
The heralds of peace should proclaim liberty from oppression on the highest places	i. 15.
When peace was restored, the people should keep their feasts, and pay their vows, in token of deliverance	i. 15.

As a piece of poetry this book is perfect, and must have greatly interested the Jews. Lowth says, "Not one of the minor prophets equals it in sublimity, genius, and spirit. The exordium is exceedingly majestic. The apparatus for the destruction of Nineveh, and the description of that catastrophe, are painted in the most glowing colours, and are admirably clear and powerful." But there was more in it than poetry; for the Church read here a detailed account of the approaching desolation of its enemies, the process of the siege, the flight of the inhabitants, the spoiling of the city, the fury of its victors, the destruction of its idols, and the ruin of its glory for ever. News like this could not but have solemnised the people, and drawn them to the celebration of their sacred festivals (chap. i. 15). It is true that all hope derived from this must have been considerably diminished by the recollection of their own appointed captivity under the Babylonians. Yet they were not allowed to despond. To check their undue sorrow the prophet added, "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." Must not this

[1] Probably Alexandria; but opinions differ.

have been sweet consolation to the faithful remnant of Judah, who had to look forward to the siege of their own beloved Jerusalem? How comforting for them to know, that in their own approaching calamity, the faithful and penitent might see in God's attributes a pledge of his goodness towards them, and a plea for their personal safety! But if this was the voice of peace to the righteous, surely the rebellious and disobedient must have been startled by the echoes of Divine judgment on Nineveh, and heard in their hoarse sounds a voice of terrible warning to themselves. If "God was jealous," if the "Lord revenged and was furious," and would "by no means acquit the wicked;" surely this must have come home to their hearts, as the trumpet blast of their own destruction! Thus we see how beautifully God mingled the lessons of joy and woe, of consolation and warning; and how well he adapted his revelations of futurity to the exact stand-point of his Church at the time in which he delivered them.

THE BOOK OF THE PROPHET HABAKKUK.

The poetry of this prophet, like that of Nahum, is much admired for its originality and sublimity. Of his life we know little or nothing; for what we find in the Apocrypha (Bel and the Dragon) is evidently fabulous. Many suppose that he prophesied after the time of Zephaniah, and was a contemporary of Jeremiah; but, on the other hand, there is reason to believe that all the minor prophets are arranged in the Hebrew Bible chronologically. One ground for supposing that Habakkuk wrote after the destruction of Nineveh is the fact, that he makes no mention of that city, and yet speaks of

the Chaldæans by name. But this he might well have done while Nineveh was standing; because the predictions of Nahum had already settled its fate. Besides, he was charged with the express mission of denouncing judgment on Judah; consequently he had nothing to do but to fix his prophetic vision on the Babylonian army. And this was of great importance after Nahum's prophecy; inasmuch as it rebuked the self-confidence which the more ungodly part of the nation indulged on receiving that message. Thus the consecutive arrangement of these two books in our Bibles seems natural; and, in the face of any positive evidence to the contrary, it is a pity to disturb it.

It may be concisely summed up under the two following divisions:—

I. The Prophet's Prayers.
II. The Lord's Answer.

I. What was taught in this book by the Prophet's Prayers.

That—	Habakkuk.
The apparent indisposition of God to arbitrate between the righteous and the wicked might justly excite astonishment	i. 2, 12–17.
The servants of God should be deeply afflicted by surrounding sin	i. 3.
This delay of judgment on God's part increased the sins of the wicked	i. 4, 16.
The punishment of Judah, by the triumph of a nation far more wicked than itself,[1] seemed contrary to the eternal principles of justice and holiness	i. 12, 13
The Church, when decayed and afflicted, could only be revived by God	iii. 2.

[1] The Chaldæans. They seem to have been a very perfidious nation. See Isa. xxiv. 16. This was the second Chaldæan Empire. See Rawlinson, *Five Great Monarchies*, vol. i. pp. 73.

	HABAKKUK.
The best foundation of hope at such a time lay in remembering the past dealings of God in behalf of his people[1]	iii. 3–16.
Perplexing problems like these should be humbly laid before God, and the answer waited for in faith	ii. 1
The troubles of the Church should issue in final joy and salvation	iii. 17–19.
II. What was taught by the Lord's Answer.	
That—	
The judgment which the prophet desired should surely come upon the wicked	i. 5.
The terrible nation of the Chaldæans should be God's executioners for this purpose	i. 6–11.
In its turn, this nation should also be destroyed[2]	ii. 7, 8.
For its insatiable ambition	ii. 5, 6, 9–11.
For its cruelty and violence	ii. 12, 17.
For its drunkenness	ii. 15.
For its idolatry	ii. 18, 19.
These events should not be deferred longer than their appointed time, and should therefore be quietly waited for	ii. 2–4.
Righteous men should support themselves through these trials by a firm faith in the Divine promises	ii. 4.
The accomplishment of these judgments should circulate a knowledge of God's glory among all the nations of the earth	ii. 13, 14.

We must understand the prophet to have been first admitted, during an ecstasis of inspiration, within the closing era of Judah's history, in which he had beheld awful scenes of wickedness,—scenes of spoiling and violence, injustice and persecution of the righteous; just such as actually occurred afterwards in the lifetime of Jeremiah. On this account he was both grieved and

[1] These verses recount the glories of Sinai, of the Red Sea, and of the taking of Canaan under Joshua.

[2] By the Medes and Persians.

astonished: "O Lord, how long shall I cry, and thou wilt not hear? Why dost thou show me iniquity, and cause me to behold grievances?" He seemed scarcely to understand how God could suffer his faithful servants to be oppressed and persecuted by their wicked brethren, or how he could hesitate to avenge their wrongs. In reply to this, the Lord showed him the desolating armies of the Chaldæans, and admitted him within all those terrible scenes of judgment which Isaiah had previously threatened. He saw them coming up as a "bitter and hasty nation, marching through the breadth of the land, with horses swifter than leopards and more fierce than evening wolves."

But here arose a fresh source of perplexity to the mind of the prophet; inasmuch as this judgment on the wicked men of Judah included the righteous also. This was one of those difficult problems in the moral government of God which had of old perplexed Job, because it seemed contrary to the eternal principles of justice and holiness. All he could do, therefore, was to lay his burden humbly before God, and wait for an answer in faith (chap. ii. 1). He then learned that, though the Lord would be pleased to use this wicked nation for chastising Judah, yet, at the appointed time, its own end should come on account of its impieties. Thus the Divine justice should be asserted, and the wrongs of the righteous avenged. Moreover, all these providences were to be overruled for the promotion of Messiah's kingdom: "Is it not of the Lord of Hosts that the people shall labour in the very fire? For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." And for all this the righteous part of the nation was to look by a steady faith—a faith which must support their very life during shocks and sorrows

which would otherwise drive them into despair. "The just shall *live* by faith."

Thus the main scope of the prophecy was to prepare the minds of the elect for their coming sufferings; to supply them with a stimulus for sustained faith during the troublous times of Jehoiakim and Zedekiah; to assure them of God's power to revive his Church out of captivity (chap. iii. 2); and to strengthen Isaiah's grand predictions respecting the overruling of all those troubles for the introduction of Messianic glory. At the same time, it was intended to alarm the "sinners in Zion," as I have already remarked, and, by forewarning them of the close proximity of their danger, to stir them up to repentance.

THE BOOK OF THE PROPHET ZEPHANIAH.

It has been remarked that this writer opens the series of prophets who are pre-eminently dependent upon other prophets, just as Habakkuk closes the series of those pre-eminently independent. He mentions his ancestors for four generations; yet nothing can be determined respecting his family, unless Hizkiah be written Hezekiah, in which case he may have been of royal descent. He flourished during the reign of Josiah; probably during the first seventeen years of it, because in the eighteenth year of that monarch a reformation of religion arose of which there is no hint at all in his writings. On the contrary, he opened a terrible picture of idolatry and other iniquities which prevailed in the kingdom of Judah, and acted the part of a true and faithful preacher by endeavouring to convince the people of their sins, and to persuade them of their future prospects both in the way of judgment and of mercy.

These points may be summed up under the three following divisions, viz.—

I. Invitations of the Prophet.
II. Judgments from God.
III. Promises under Messiah.

I. What was taught by the Invitations of the Prophet.

That—	ZEPHANIAH.
They should humbly seek God by repentance, before his anger swept them away ...	ii. 2, 3.
They should do so in public assembly (comp. Joel ii. 16)	ii. 1.
Those who did so might expect to be hidden under the wing of God's providence when the time of national judgment arrived ...	ii. 3.
Notwithstanding these judgments, they were to wait for the punishment of their enemies, and the revival of their covenant mercies ...	iii. 8, and context.
They should rejoice together in anticipation of such things	iii. 14.

II. What was taught by the Announcement of Judgments from God.

1. *On the Nations.*

That—	
The Philistines should be utterly spoiled, (comp. Ex. xxv. 15–17,) except the sea-coast, which should afford an asylum for the remnant of Judah	ii. 4–7.
Moab and Ammon should be destroyed for their enmity against the Lord's people	ii. 8–11.
For the same reason,[1] Ethiopia[2] and Assyria should be destroyed, especially Nineveh ...	ii. 12–15.
For the same reason, all the confederate heathen nations should be judged by the Lord, previously to their being blessed by Messiah ...	iii. 8, and context.

[1] The reason is not repeated; but it must be understood, as it is expressed in many other places, and is the whole ground upon which God dealt with the heathen nations in the Old Testament.

[2] (*i. e.*) Cushite Ethiopia.

	ZEPHANIAH.
2. *On Judah.*	
That—	
The land, with everything on it, should be desolated by its enemies	i. 2.
This judgment should be particularly directed against apostate idolaters	i. 4–6, 12, 13.
The princes of the land, and all public officers in Church and State, should equally fall victims to it	i. 7–9; iii. 3, 4.
It should be a time of terror and distress from which no worldly power should be able to deliver them	i. 14–18.
They all deserved it on account of incorrigibility under past correction	iii. 1, 2.
III. What was taught by the Announcement of Promises under Messiah.	
That—	
The result of God's judgments on the Gentile nations should be to impart to them a pure language of devotion, and bring them into the Divine covenant	iii. 9.
These converted Gentiles should then be the means of restoring the dispersed people of God [1] (compare Isa. lxvi. 18–21) ...	iii. 10–18.
They should then be released from all sense of shame before their enemies	iii. 11.
Some of these, however, should be left amongst them in an impoverished state, yet converted to the Lord	iii. 12.
The restored house of Israel should then be holy and saved	iii. 13.
The theocracy should then be fully re-established	iii. 15.
God would then delight himself once more in his covenant people	iii. 16, 17.
He would protect and glorify them in the earth	iii. 19, 20.

[1] This deduction is made on the ground of a translation of the 10th verse which differs from the authorized version: viz. "From beyond the rivers of Ethiopia shall they bring my suppliants, the daughter of my dispersed for a meat-offering to me." This comes from the pen of

Zephaniah, although he stated nothing new in the way of Divine revelation, confirmed both the judgments and consolations which had been previously announced by other prophets. Of these prophets he seems to have chiefly followed Isaiah, both in his expressions[1] and his subject-matter.

With reference to his subject-matter, the only really important development of truth lay in chap. iii. 8–20, where he dealt with the Messianic age. Here, like all the former prophets, he assured the Church of God that her subjugation by heathendom was to end in the total prostration of the Gentile power. He announced the Lord's determination of "gathering the nations and assembling the kingdoms," for the solemn purposes of judgment; and for which, however much they might in the mean time be oppressed, they must "wait" patiently. The Jews no doubt primarily connected this with their deliverance from the Chaldæans (comp. Hab. ii. 3); but the largeness of its language and its connection with Messianic events could not but have led them to view it as a standing pledge of their final deliverance from the power of the world. Zephaniah also announced that this breaking down of the Gentile powers would issue in their conversion to God. Moreover, he confirmed Isaiah's statement in chap. lxvi. 20, where he represented these converted Gentiles as bringing back the dispersed mass of rejected Israel into communion and covenant favour: "From beyond the rivers of Ethiopia shall they bring my suppliants, the daughter of my dispersed, for a meat-

Hengstenberg; but apart from the weight of his authority, it seems much the most natural. We must regard Ethiopia as a type of the world's power.

[1] This similarity in expression may be easily discovered by paying attention to the marginal references of the Bible.

offering to me." This translation of verse 10 is extremely important, because it tends, so much more clearly than our authorised version, to elucidate the grand truth which had been previously developed by Isaiah. From these two statements the pious Jews would appear to have discovered grand glimpses of the future—glimpses of a time when the converted Gentiles should do homage to their exiled brethren, and bring them back to Jerusalem as suppliants for Messiah's mercy. At that time the "daughter of Zion" was to be received into the Lord's embrace as of old, and his marriage union with her under her new state of salvation was to be one of perfect holiness and of exquisite delight: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing." This deliverance of the Lord's dispersed by Gentile hands was obviously fulfilled primarily by Cyrus when he restored them from Babylon to Jerusalem.

After the revelations of Messianic truth already given, however, no Jew could have supposed that it received its full accomplishment at that time; still less, when the time arrived and the restoration was found so much below these promised terms of glory. Hence we cannot but believe that they looked forward to a period when the scenes about to be enacted at Babylon should be far more wondrously accomplished. In saying this I refer to the reflecting and pious portion of the people, because the rest were sunk in spiritual indifference and unbelief, and, for the most part, openly refused the messages of the prophets. We see this particularly in Jeremiah's history, and may therefore learn from it how little, after all, these clear-sighted views of the future penetrated the general mass of the nation. It was because this general mass remained so dull and lifeless after Malachi's time, that the

true view of the Messiah became so distorted. In proportion as that mass leant for its happiness on mere temporal prosperity, it seized on the glowing descriptions of Zion's future contained in the prophets, and interpreted them apart from their spiritual meaning; and while it did this, it altogether overlooked the obscurer and more delicately-revealed truths of Messiah's rejection, of a national dispersion during the Messianic age, and of a restoration from that dispersion through converted Gentiles. But this unbelieving indifference to Divine revelation did not by any means prevent its spiritual perception by the elect portion of the people, either in the days of Zephaniah and Jeremiah, or of John the Baptist (comp. Luke ii. 34).

Let us now come to the consideration of—

THE BOOK OF THE PROPHET JEREMIAH

(EXCEPTING THE TWENTY-NINTH CHAPTER).

Unlike Isaiah, this prophet supplies us in his writings with a tolerably full account of his own life. I shall not, however, occupy space by extracting these; suffice it to say that he was the son of Hilkiah,[1] a priest of Anathoth, in the tribe of Benjamin,—that he was called to his office while young, viz. in the 13th year of King Josiah, which was one year after that king's first reformation of the State,—that he continued his ministry in the midst of discouragement and opposition during the evil reigns of Jehoiakim and Zedekiah, until he saw the fulfilment of his predictions in the long-threatened captivity of Babylon, —that after thus spending more than forty years in his

[1] Some have supposed this Hilkiah to be the high priest mentioned in 2 Kings xxii. 8. But Hilkiah was of Zadok's line, whereas Anathoth seems to have been the residence of Abiathar's descendants. (See 1 Kings ii. 26.)

country's service he was permitted by the king of Babylon to remain in Judæa, where he endeavoured to guide the minds of the remnant that were left in the land, but to no purpose, and that finally he was carried away by them into Egypt to Tahpanhes, where in all probability he died.[1]

It is impossible to read these prophecies, and think that they are arranged in chronological order. On the contrary, they present to us self-evident disorder; and this is rendered still greater by a comparison of the Hebrew and Septuagint texts, where we find parallel chapters transposed, and other minor discrepancies.[2] What the cause of this was we cannot now determine. Eichorn supposes "that the prophet wrote his oracles on single rolls as they came to hand, and that, as he was desirous of giving his countrymen a copy of them when they went into captivity, he dictated them to an amanuensis from the separate rolls, without attending to the order of time, and then preserved the rolls in the same order."[3] There appears to have been at least three distinct collections of prophecies in this book: (1) That which was made in the reign of Jehoiakim (see chap. xxxvi. 2). (2) That which was made in the reign of Zedekiah (see chap. xxviii. 1, comp. with xxx. 2). (3) That which was made after the destruction of Jerusalem (see chap. xl., &c.). As for chapter lii., it was probably written by Ezra as an introduction to the Book of Lamentations. But it would be idle to speak positively on a subject so confessedly difficult as this division of the prophecies; nor is it necessary, for whatever may have

[1] For an interesting biography of Jeremiah, see Smith's *Dictionary of the Bible.*

[2] Those who are interested in this point should consult Carpzov.—*Introd. ad Libr. Bibl. Vet. Test.*, Pars III. c. iv.

[3] Kitto, *Bibl. Cycl.*

been their exact order, their Divine authority and teaching remain the same.

It will be perceived that I have separated chapter xxix. from our consideration of the Divine teaching during this epoch. I have done so, because that chapter evidently belonged to the captivity in Babylon, and was solely addressed to it, and, as an integral portion in the progressive development of truth, it had no relation to the Jews in Judæa.

After these preliminary remarks, let us now proceed to the analysis of the book before us, which I have endeavoured carefully to present under the six following heads: viz.—

I. Personal History of the Prophet.
II. Messianic Predictions.
III. Messages concerning the Heathen.
IV. Discourses delivered before the Captivity.
V. A Prophecy addressed to the Jewish remnant left in Palestine.
VI. Discourses addressed to the Jews in Egypt.

I. What was taught by the Personal History of the Prophet.

That—	Jeremiah.
God's prophets were the subjects of his eternal counsel and foreknowledge	i. 4, 5.
The youngest and weakest might be strengthened for fulfilling a divine commission ...	i. 6–10.
No opposition of wicked men could destroy a faithful prophet till his appointed work was done ...	i. 17–19; xxvi. 16–24; xxxvii. 21; xxxviii. 7–28; xxxix. 11–14; xl. 1–6; xlv. 2–5.
As the Temple was the ground of their false confidence, so it should be the scene of their public warnings	vii. 1, 2; xix. 14; xxvi. 1–3; xxxvi. 6,10.
No typical actions were out of place which	

	JEREMIAH.
were calculated to awaken men to a sense of sin (*e. g.* the linen girdle, the bottles, abstaining from marriage, potter's vessel) ...	xiii. 1–14; xvi. 1–9; xix. 1, 2, 10.
God had a sovereign right to dispose of the nations of the earth, as a potter had of his own vessels (see also xxvii. 1–11) ...	xviii. 1–10.
A faithful prophet must expect persecution from those whom he condemned ...	xviii. 18; xx. 1, 2; xxvi. 8–11; xxxvii. 11–15; xxxviii. 6.
Ringleaders in rebellion against God might expect a corresponding doom	xx. 3–6.
When God's servants met with cruel persecutions, and were tempted to give up their work and become angry, the Lord would deliver them from temptation, and strengthen them according to their need	xx. 7–18.
In times of danger, men often sought those to assist them, whom at other times they despised and opposed	xxi. 1, 2; xxxvii. 3.
The affliction of the pious Jews in captivity [1] should be sanctified for their good; while that of their wicked brethren, who remained behind, should harden them and bring them to ruin	xxiv.
No deceitful flattery of false prophets, such as Hananiah, should secure the people from coming judgments	xxviii.
The Church, though banished from home, might expect consolation from her absent prophets	xxix.
These messages should be written in a book or roll, for the people to read during their captivity	xxx. 1, 2; li. 59–64.

[1] The sum of this chapter is, that God would deal more graciously with those carried into captivity with Jeconiah, of which we read in 2 Kings xxiv. 12, than with those who should afterwards be carried away along with Zedekiah.—Poole, *Annot.*

	JEREMIAH.
Though enemies were to possess their land for many days, yet the title deeds of their estates should remain valid until their return from captivity	xxxii. 1–15.
Times of affliction were times for devotion and adoration	xxxii. 16–25.
The obedience of the Rechabites to their father Jonadab[1] was a standing censure upon the disobedience to God of the children of Israel	xxxv.
Writing, as well as uttering, prophecy, was of Divine appointment	xxxvi. 1, 2, 4.
No efforts should be spared to proclaim God's word	xxxvi. 6–10.
The word of God was only hated by wicked princes, because it condemned their sins ...	xxxvi. 11–26.
The doom of wicked princes would only be increased, by rebelling against the authority of God's messages and messengers ...	xxxvi. 27–32.
God would recompense men's services of love to his faithful prophets, such as those rendered by Ebed-melech to Jeremiah ...	xxxix. 15–18.
God would surely accomplish, to the letter, all his predicted judgments	xxxix. 1–10.
The land could only produce bloodshed and discord, even though its foreign enemies had departed	xl., xli.
Those who asked counsel of God, and yet were resolved to follow their own way, should be punished for their hypocrisy and disobedience	xlii.
When the Lord's people went into forbidden places, such as Egypt, they might expect to be still followed by judgments	xliii.
God's people ought not to seek worldly promotion at the expense of their principles	xlv. 5.

[1] This Jonadab was most probably the one mentioned in 2 Kings x. 15, who lived about 300 years before. We find the Rechabites, in 1 Chron. ii. 55, enrolled among the families of the Scribes.

II. What was taught in Messianic Promises.

1. *By those delivered to Israel alone.*

	Jeremiah.
When Israel's haughtiness should be broken, her sins repented of, and her allegiance restored, then God's original covenant with her should be re-established [1]	iii.12–14,19–25; iv.1–4.
Under these circumstances, though only one should return from a whole city, or two from a whole tribe, they should be welcomed back again to Zion [2]	iii. 14.
Their pastors should [3] then be faithful servants of God, and preserve a perpetuity of truth in the Church	iii. 15.
When the full restoration of Israel took place, God would supply them with so rich a compensation for the loss of the ark, that they should no longer desire or remember it ...	iii. 16.
Their allegiance should then be restored to the house of David in Jerusalem, as being the true throne of the Messiah	iii. 17; xxxi. 6, 12.
The Gentile nations should be gathered round	

[1] Perhaps among these references I might place chap. xxxi. 22, a difficult passage, which Bishop Pearson and the older divines all apply to the miraculous birth of Messiah from the Virgin. Hengstenberg, I think, better interprets it as a description of Israel, embracing her Lord once more in marriage, which would soon be a "new thing," considering the long period of her dispersion and rejection by God.

[2] There was a pre-fulfilment of this even as early as the time of Cyrus, when many out of the ten tribes, from true love to God, joined themselves to the returning Jews; and again, when in the time of the Maccabees, many returned to their old allegiance. The Messianic fulfilment took place in those numerous isolated conversions from the twelve tribes spoken of by St James. (James i. 2.) It waits, however, for its grandest accomplishment in the future. (Acts xxvi. 7.)

[3] Calvin, and Vitringa, think the allusion here is to the prophets and priests; others, as Hengstenberg, refer it to their temporal rulers. To me it seems immaterial; because all must agree that it has its concentrated fulfilment in Christ and his Apostles.

	JEREMIAH.
the same centre, and be admitted into covenant relationship with them	iii. 17.
This restoration should proceed from the irreversible nature of God's electing love toward Israel (comp. Rom. xi. 29)	xxxi. 3, 9.
It should be accompanied by repentance and humiliation throughout the whole body of returning tribes	xxxi. 8, 9, 18–21.
It should be followed by national rejoicing, and by temporal and spiritual prosperity	xxxi. 1–5, 10–14.
This restoration of Israel should endure for ever, as firmly as the covenant of day and night	xxxi. 35–37.
2. *By those delivered to Judah alone.*	
Because the establishment of David's throne could never be secured by any of the kings of Judah through their own righteousness (see chap. xxii. 1–4), God himself would accomplish it by raising up the Righteous Branch, Messiah, for that purpose ...	xxiii. 5; xxxiii.15, 17.
This kingdom of Messiah should be one of universal judgment and righteousness ...	*ib.*
It should endure for ever without any possible reverse, as surely as the day and night should come in their season	xxxii. 40; xxxiii. 19–21, 25, 26.
The number of his people should be as the sand of the sea, and the supply of ministers for his temple be unfailing	xxxiii. 18, 22.
Jerusalem and the whole land of Judæa should flourish once more with their accustomed prosperity	xxxi. 24; xxxiii.7–13.
3. *By those delivered to Israel and Judah conjointly.*	
In the days of Messiah, Judah and Israel should once more dwell together in the same land in perfect peace	iii. 18; xxx. 3.
They should flourish there in safety from all their enemies	xxiii. 6; xxxiii. 16.

	JEREMIAH.
Their government under Messiah should secure them in the possession of righteousness ...	xxiii. 6; xxxiii. 16.
In comparison with this great redemption of the Church, that out of Egypt should appear so insignificant as to be almost forgotten	xxiii. 7, 8; comp. xvi. 14, 15.
It should be ushered in, however, with tremendous judgments upon them both ...	xxx. 5–9.
They should then receive a new covenant from God, superior to that given by Moses ...	xxxi. 31.
Whereas their present covenant was chiefly [1] external and spiritual, and written on tables of stone; this new covenant should be chiefly internal and spiritual, and be written efficaciously on their hearts	xxxi. 33; see also xxxii. 40.
Under the influence of this spiritual covenant there should be an universal diffusion of enlightened and saving knowledge, very different from their limited attainments at this time	xxxi. 34.
It should be accompanied by the gift of perfect and everlasting forgiveness of sins ...	xxxi. 34.
The city of Jerusalem should then be built to the Lord, and be sanctified in its whole circumference, without any possibility of further ruin [2]	xxxi. 38–40.
III. What was taught in Messages to the Heathen.	
That they could not but be included in the same circle of judgment as that which destroyed Judah	xxv. 15–29; ix. 25, 26.

[1] *Hengstenberg.*

[2] The hill "Gareb," and "Goath," are places nowhere else mentioned, but were probably on the west of the city. Hengstenberg identifies Goath with Golgotha; while Gareb was the dwelling-place for lepers. Thus they were unclean places—a circumstance which gives increased intensity to the description of Jerusalem's sanctification in the passage.

	JEREMIAH.
That God would punish—	
Egypt, by the King of Babylon[1]	xliii. 8–13; xliv. 30; xlvi. 1–26.
The *Philistines*	xlvii.
Moab, for various sins; but restore her in the latter days	xlviii. 1–46; xlviii. 47.
Ammon; but restore her afterwards ...	xlix. 1–5, 6.
Edom	xlix. 7–22.
Damascus	xlix. 23–27.
Kedar and *Hazor*	xlix. 28–33.
Elam;[2] but restore her in the latter days[3] ...	xlix. 34–39.
Babylon	l. 1–3, 9–16, 21–32. 35–46; li. 1–58.
That although these people were heathen, yet on their reception of Jehovah's covenant they should be received by him and made partakers of the Church's inheritance ...	xii. 14–17.

IV. What was taught in Discourses delivered to the Jews before their Captivity.

1. *Concerning their guilt.*

That—	
They were dishonest and unjust	v. 1; vii. 6; ix. 5, 6; xxxiv. 8–11.
Perverse and obdurate under correction and admonition	v. 3; vi. 16, 17; xxv. 3–7.
Adulterers	v. 7–9; ix. 2; xxiii. 10, 14.
Infidels at heart	v. 12, 13.
Apostates from the true worship of Jehovah	v. 23, 24; vi. 20; vii. 12.
Civilly and ecclesiastically corrupt ...	v. 25–31; xxiii. 10, 11.
Deceived by false prophets	v. 31; vi. 13, 14; viii. 11; xiv. 14; xxvii. 9, 10.
Increasing in sin continually	ix. 3.

[1] Comp. Ezekiel xxix. 18–20.

[2] Accomplished by Nebuchadnezzar, whose successors had a place in Shushan, its capital. Dan. viii. 2.

[3] See a note on Dan. viii. 2–7. Viewed evangelically, however, the prediction may be connected with Acts ii. 9.

	JEREMIAH.
In the midst of these sins, God had not forgotten their original faithfulness to his covenant	ii. 1-4.
That in spite of them all, God was willing to show them mercy, on their repentance, and observance of their sabbaths	iv. 3-5; vi. 8; xvii. 21-27; xxi. 8, 12; xxvi. 3-6.
They had no excuse for this backsliding, through any unfaithfulness on God's part	ii. 5-7.
The idolatry of Judah was more aggravated than that of Israel, because it had been accompanied by hypocrisy	iii. 6-11.
Their sins had extended through all ranks and conditions of society	ii. 8; v. 1; vii. 17, 18; xvi. 12; xxxii. 32.
In thus departing from God, they were even condemned by the heathen themselves who remained faithful to idols	ii. 9-13; xviii. 13-15.
All attempts to hide their sin from God were vain, and should be detected and rejected by him	ii. 20-37; vi. 30; xvii. 9-11; xxiii. 16-32.
Instead of this vain self-confidence, it would be better for them to trust in the Lord ...	ix. 23, 24; xvii. 5-7.
They had no power to recover themselves from sin, without the Lord's help	xiii. 23.
All idolatry was folly before the majesty of God	x. 1-16.
They were rebuked by the very animals of God's creation (comp. Isa. i. 3). ...	viii. 7.

2. *Concerning their punishment.*

That—

Jerusalem and the cities of Judah should be delivered into the hands of the Babylonian armies, which should desolate the land with its flocks and harvests, without any mercy, and take away the people into captivity, slaughtering an immense number of the living, and dishonouring the remains of their departed kings, (chap. viii. 1-3,) causing them to eat one another's flesh through

the siege, (xix. 9,) and carrying away the vessels of the temple into Babylon[1] (chap. xxvii. 21, 22)	i. 14–16; iv. 7–13; v. 15–17; vi. 22–26; vii. 32–34; ix. 9–11; xiii. 1–14; xv. 13, 14; xvi. 1–13; xix. 7–9; xxi. 3–7; xxv. 8–11; xxvii. 6–22; xxxii. 28, 29; xxxiv. 1–4.
Their kings should suffer individually, as well as the people nationally, viz., Shallum, Jehoiakim, Coniah, and Zedekiah... ...	xxi. 7; xxii. 10–30; xxiv. 8; xxxii. 3, 5.
They had entirely brought these afflictions on themselves	ii. 14–19.
All who loved God and their country, should lament very tenderly over their approaching miseries	iv. 19–31; vii. 29; viii. 18–22; ix. 1, 2.
And should pray for deliverance	x. 23–25; xiv. 19–22.
3. *Concerning their deliverance.*	
That—	
God would receive back his unfaithful people, and not keep his anger for ever ...	iii. 1–5; xii. 14, 15.
They should be delivered from Babylon, and restored to their own land	xvi. 14, 15; xxiii. 3; xxiv. 5, 6; xxxii. 36, 37.

[1] These predictions were delivered at various times; some, before the first attack of Nebuchadnezzar, when he took Jerusalem, and left Jehoiakim there on condition of his paying him tribute; (see 2 Chron. xxxvi. 6, 7;) others, after that event, and before his second attack, when he carried Jeconiah captive to Babylon: (see 2 Chron. xxxvi. 40;) others, again, after that event, and before his third siege of Jerusalem, when the city and the temple were burnt and the captivity was completed, and Zedekiah, after having been made blind, was carried captive. (See 2 Chron. xxxvi. 17–21.) I have not attempted, however, to separate these predictions.

[2] I omit verses 6–8 of this chapter, because they are, when taken in connection with the 5th verse, purely Messianic; though it is most probable that the Jews read them in Jeremiah's time as having a prefulfilment in the deliverance from the captivity of Babylon. The same remark may be made of verse 40, chap. xxxii., which is also omitted here for the same reason; also to xxxiii. 15–26.

JEREMIAH.

Their captivity should only last seventy years xxv. 12.
When this was over, they should have a heart to return faithfully to God ... ... xxiv. 7; xxxii. 39.
They should once more be a joyful people, and have a settled government ... xxx. 18–22; xxxiii. 9–14.

V. What was taught in a Prophecy addressed to the Jewish remnant left in Palestine.

That—
They were not to leave their country and go into Egypt to dwell there ... ... xlii. 19.
If they did, they should be overtaken by famine and by the sword, and perish ... xlii. 15–18.
If they remained in Palestine, showing faith in God's word, they should be protected from any further injury by the king of Babylon, and receive mercy ... ... xlii. 10–12.
In asking him to pray for them, they had been dissembling in their hearts ... ... xlii. 20.
Their insincerity and wilfulness should bring upon them speedy ruin ... ... xlii. 21, 22.

VI. What was taught in Discourses spoken to the Jews who dwelt in Egypt.

That—
The spirit of prophecy was not confined to the land of Palestine ... ... xliii. 8; xliv. 1.
Nebuchadnezzar should invade and conquer Egypt, and carry many of them, with their idols, into captivity ... ... xliii. 10–13.
They ought to take warning of the danger of serving Egyptian idols, from the punishments which had been inflicted upon their brethren in Judæa ... ... xliv. 2–10.
Because of impenitence, they should all be destroyed in Egypt, except a few poor fugitives xliv. 11–14, 28.
So far from the service of God having brought them into their present troubles, as they presumptuously affirmed, it was their im-

pious idolatry from first to last which both had and would destroy them even to the end JEREMIAH. xliv. 15–27.

Jeremiah stood before the Jews as a remarkable specimen of the most exquisitely tender sensibility combined with the most resolute and uncompromising decision. Hated by the false prophets, and persecuted by princes and kings, he nevertheless persevered in the testimony of God's truth, weeping over the doom that awaited his oppressors, and the ruin that was approaching his country. When the faithful portion of the people perceived these things, they must have learned that the crisis was at hand. Everything in connection with the prophet's history told them this, for he was not even allowed to pray for them (chaps. xi. 14; xv. 1).

It is true, that during the reign of Josiah there had been a great reformation in the kingdom; the Book of the Law had been found, and idolatry suppressed. But the guilt of the people had only been removed, by these things, from one point of attachment to another. From that time they began to rely more than ever on their own miserable righteousness, and on the inalienable character of God's electing love toward them. Thus they hewed out to themselves "broken cisterns which could hold no water," and substituted a blind materialism in religion for its true spirituality (see chap. vii. 4). Meanwhile the true children of God were left with nothing but a profound conviction that the nation had, at last, fully ripened for judgment.

Under these circumstances, we naturally find a double line of prophecy—threatening for the rebellious, and consolation for the righteous. The former was opened in the first visions of the prophet when he beheld "a seething-pot with its face toward the north" (chap. i. 13–16), and "an almond-tree branch" hastening to blossom

(chap. v. 11, 12). These things not only informed him of coming, but of speedy destruction. And what he thus learnt from heaven, he made known at once in Jerusalem; and that not merely by open announcement, but by typical actions. On one occasion he carried his girdle to the Euphrates, and, hiding it in a hole of the rock, allowed it to be marred and spoiled there, in order that he might forewarn them practically of the disruption which should soon take place in their covenant union with Jehovah. Other actions of a similar typical nature were also performed, which may be found in the preceding analysis. But of what avail were these? As a part of the Divine teaching, they proved no more effectual than any others. Kings, priests, and prophets were alike infatuated, until the abyss of threatened judgment opened beneath them, and they discovered their mistakes too late.

In connection with this judgment on the Jews, the prophet also foreshowed its bearing on those Gentile nations which had oppressed them. He was to take the "wine-cup of God's fury into his hand, and cause all nations to drink to whom the Lord had sent him" (chap. xxv. 17–29), foretelling a whirlwind of Divine wrath, which was to sweep in mighty circles from nation to nation, in order that God's universal punitive justice might be illustrated, and no room be left for heathen exultation over its fallen foe. "Lo, I begin to bring evil on the city which is called by my name, and should *ye* be utterly unpunished? saith the Lord" (chap. xxv. 29). In the verses which follow this passage (30–33), the prophet seemed to direct his eye toward the future and grander scene of heathendom's desolation, spoken of by former prophets, and which the Jews never lost sight of as an integral feature in the dominion of the Messiah. But of

this I need not speak now, because the great object of Jeremiah was, no doubt, here with contemporary nations.

Passing, however, from the threatenings of the prophet to his consolations, we must not by any means limit ourselves to his own times; for though he practically dealt with the wants of his own age, yet his prophetic spirit ran forth, like Isaiah's, to the latest developments of the Messianic kingdom.

In respect to their present troubles, he distinctly assured the first captives in Babylon belonging to Jeconiah's reign, that their judgment should be over-ruled for good; that their fate should be far better than that of their more worthless brethren left behind under Zedekiah, who should be "removed into all the kingdoms of the earth for their hurt" (see chap. xxiv.). This comparative blessing must have afforded a certain amount of consolation to the more pious among the exiles, and have tended to heal their broken hearts. But there was more than this, for Jeremiah now for the first time revealed to them the limited period of their captivity. Though they had often before been told of this sad event, yet they had never till now had the slightest hint respecting its duration. Flippant indifference in some may have underrated it; despairing grief in others may have led to an overestimate of it. But here all doubt upon the subject came to an end. The whole captivity was to be over in seventy years! What a merciful revelation for those who trusted in the Lord! How greatly it must have tended to calm their fears, and assure them of God's faithfulness to their children! Let us learn, then, from this, as we have often done from other revelations before, how exactly and beautifully it was adapted to the circumstances of the Church at the time in which it was first delivered. Nor

was the language of the prophet confined merely to the appointed time of their deliverance; it equally extended to the consequences of that deliverance. And here God taught them, just as he had done by Isaiah, that their restoration out of Babylon was to be an antitype of their final salvation by Messiah; so much so, that, like his predecessor, he quite lost sight of all chronological perspective, and united these pictures together on the same sheet of canvas. Not that his original readers were misled on this account, for we have already seen how they traced a distinct interval of time between the pictures. And, therefore, I have not scrupled in the preceding analysis to separate the Messianic restoration or salvation from the Babylonian, even where the same passages were employed by the prophet to express both. As regards the Babylonian, there was enough communicated to inspire the Church with many animating hopes during her exile, for she was assured that Canaan should be re-occupied, Jerusalem rebuilt, the temple-worship reinstated, and the national prosperity restored. Yet to spiritual minds all these hopes were as nothing when compared with the predicted blessings which were to be introduced in the Messianic age,—blessings which were to re-unite Judah and Israel, and place them under covenant conditions which would totally eclipse both their present and past relationship to Jehovah, and cause them in comparison to be forgotten. I must, therefore, now review as briefly as I can the revelations made by Jeremiah respecting Messiah's kingdom.

Perhaps the central feature in this was his celebrated prophecy respecting "the Branch" (comp. Isa. iv. 2, and xi. 1),—a prophecy which directly linked itself with the kingly office of Messiah. It must be remembered, that when the Israelites first desired a king, though it was an

invasion of the theocratic government, yet God granted them their desire, and gave them Saul. Saul, however, was not a worthy representative of Jehovah, therefore he chose him David, a "man after his own heart," and determined to perpetuate the theocratic empire in his family. Consequently, he made him the most magnificent promises; his dominion was to be everlasting, and his throne to be built up in righteousness. But none of David's successors had proved themselves able to work out these grand designs of God. On the contrary, the whole race of kings had been more or less corrupt, and it had now reached the very climax of degeneracy. At such a time, therefore, when experience had proved the utter inutility of expecting a righteous government from any mere human succession in David's house, nothing could be more opportune than this renewed prediction of David's superhuman descendant, "the righteous Branch," who should "reign and prosper, and execute judgment and justice in the earth," and be called "The Lord our Righteousness." It was like a rainbow of light and hope reappearing in the clouds when they were darkest, to remind his people of a covenant which "was ordered in all things and sure." Looking forward to this blessed king, they could willingly part with such tyrants as Jehoiakim or Zedekiah, and go for a season into captivity. Believing that he would come to build up the falling tabernacle of David (see Amos ix. 11), they could patiently abide their time, and be sustained by the consciousness that when he had once appeared, "David would never afterwards want a man to sit upon the throne of the house of Israel" (chap. xxxiii. 17).

And as with the sovereignty, so with the priesthood. Now it was about to be broken up in a distant and idolatrous land, and, consequently, the whole mediatorial

relationship between God and his people interrupted; for, by the law of Moses, every act of public devotion was rendered acceptable to God through the tribe of Levi, and all national pardon was obtained by their sacrifices and intercessions. But now there were to be no sacrifices; and the Levites were to exist almost as though they were not. What a miserable prospect for the exiles, when they contemplated a residence in captivity of seventy years, deprived in this manner of their mediatorial relationship with God! And what hope could they have that it would be better, even after their restoration to Jerusalem, until the Messiah came? If national sin had produced this exile, might not the same causes produce another? But, observe, not when the sovereignty of Messiah had commenced. Then all such interruptions were to be impossible; then the whole mediatorial relationship between God and man was to be placed beyond the reach of man's faithlessness; then "the priests and the Levites were never more to want a man who should offer burnt-offerings, and kindle meat-offerings, and do sacrifice continually" (chap. xxxiii. 18).

In reading this passage, the spiritually-minded Jew could not fail to recall that remarkable prediction in Isa. lxvi. 26, where, in Messianic times, God declared that he would take even of the Gentiles to make "priests and Levites;" and again, that other place (Isa. lxi. 6), where all the Jewish people were promised to be reckoned as priests, "Ye shall be named the priests of the Lord." It was surely on this principle of extension only that Jeremiah's first readers could have understood that enormous multiplication of the Levites, noted in chap. xxxiii. 22. "As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto

me." In all these expressions they had the germ of a new priestly relationship which was to be introduced at Messiah's appearing,—a thought all the more likely to take root in their minds when they remembered that fundamental prediction in Ps. cx. 1, "Thou art a priest for ever after the order of Melchisedec," and from which, in a much earlier age than the present, they had drawn inferences of a probable change in the system of Mosaic sacrifice.

But the expectation of some covenant change under Messiah was most confirmed in this prophet, by his prediction in chap. xxxi. 31, etc., where he distinctly called it a "New Covenant." It was to be new in two respects: *first*, in relation to its perpetuity, as we have just seen. For, whereas the Mosaic covenant was broken, and, as a consequence, the nation had lost its unity and covenant possessions in Canaan (see Deut. xxviii. 15–68); the Messianic covenant should never be broken, and therefore the nation should never lose its privileges. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (chap. xxxi. 35, 36). At a time when the whole covenant was in a state of positive disruption, and the people had forfeited their privileges, and were pining away under foreign oppression, this hope of permanent establishment in the Divine favour must have been peculiarly pleasing. A *second* feature of novelty in the covenant was connected with this perpetuity, and lay in the fact of a superior inward teaching which was to be vouchsafed by God to the members of the Messianic Church; "this shall be the covenant that I will make with the house of Israel; After those

days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people," etc. (chap. xxxi. 33). This passage must have brought Jeremiah's readers to recollect the statements of Isaiah concerning the prophetical office of Messiah; such, for instance, as "all thy children shall be taught of God." We must bear in mind that, under the Mosaic dispensation, there was little of this direct teaching of God in the general congregation. I do not mean to say that the Law was without any power to reach the heart. Who could think this after reading the psalms of David? Nevertheless, it chiefly came before the people as an external covenant; and it communicated spiritual gifts with comparative slowness. Under the new covenant, however, the very reverse of this was to be the case. Messiah was to pour out the gifts of the Spirit, as Joel had announced (Joel ii. 28), with rich abundance upon all. Servants and handmaids were, in his days, to receive special individual illumination. They were to know him even from the least to the greatest, (v. 34). The revelation he was to introduce should have a higher bearing, a wider range, and a more exclusively spiritual character. It was not to rest so much on the ground of human organisation as of moral influence; not so much to demand external observances, as to impart life and peace to the conscience; not so much to control its subjects judicially, as to move their hearts and affections graciously. All this had been more or less alluded to by David, Joel, Micah, and Isaiah. Jeremiah, therefore, did but add another contribution toward the completed portraiture of the Messianic kingdom, and the introduction of that better covenant in which ritual worship was to be essentially subordinated to moral and spiritual service.

The more thoughtful among them would also arrive at this conclusion from the adjoining context; where the prophet announced that Jerusalem in the days of Messiah would include the hill of Gareb and Goath. The former of these most probably denoted the place in which lepers dwelt. The latter, if derived from גָּוַע instead of גַּעָה, would indicate a place of expiring, *i. e.* a place of execution. Hence, in both cases, the idea conveyed to the Jews would be, that when Messiah came there should be none of the former ceremonial distinctions between clean and unclean places; all should be enclosed in one common circumference. Now this was contrary to the law of Moses. Hence we find that the restored city of Jerusalem after the Babylonian captivity made no pretensions to any fulfilment of this description; on the contrary, the description has never yet been literally accomplished.[1] Christian interpreters do not scruple to treat the whole prediction as figurative of the Church of the New Testament. But certainly, in the absence of any revelation beyond that which we have arrived at, it taught the Jews to expect literally a very large, as well as altered reconstruction of their city during the times of the new covenant.

Another glimpse which they received from this prophet respecting the probability of a very altered dispensation under Messiah was contained in chap. iii. 16, 17; where they were told that the Ark of the Covenant should no more be wanted, visited, or even remembered. Now by the law of Moses, this piece of furniture was the central point of the national worship, and was regarded as the visible throne of God; in the place of which Jerusalem itself was to be God's throne, and, as the 17th verse says,

[1] See Dr. Adam Clarke on this point.

"all the nations were to be gathered into it." In other words, the whole basis of worship was to be altered. It was no longer to be represented by a local symbol, and to be confined to one people; but it was to consist in the worship of Messiah by the whole world, while he dwelt on his throne in Jerusalem (comp. Isa. lxvi. 23; Zech. xiv. 16). As I have remarked before, it is not the plan of this work to throw the full light of the gospel upon any of these predictions. Therefore, abstaining from doing so, I leave this revelation of Divine truth before my readers exactly in the same stage of development as that in which it came before the ancient people of God. Suffice it to observe, that, by the light already vouchsafed, they must have clearly perceived a predicted breaking-up of certain Mosaic institutions in order to make way for a Messianic dispensation which should be suited to the converted nations; and that among these altered institutions, the Kingly office, the Priestly, and the Prophetic, were all more or less included. But while they were taught to expect alterations in their present dispensation, they were by no means led to anticipate any final destruction of their city. On the contrary, restored Jerusalem was to be for ever standing out as their peculiar glory under Messiah. "In the latter days ye shall consider it" (see xxx. 24, with preceding contexts).

The mention of this thirtieth chapter, however, reminds us of a strong point of union between Jeremiah and some of those preceding prophets who could not announce their messages of consolation without sounding out notes of intervening judgment. Thus Micah declared that Jerusalem should be smitten on the cheek after her restoration from Babylon (see Micah v. 1, and remarks on it). Joel did the same, when he mingled the thunders of heaven with his description of the Messianic

outpouring of God's Spirit (Joel ii. 31, 32, and remarks). And, not to speak of others, did not Isaiah follow them, when he said that before the introduction of Messiah's glory, God would purge the "blood of Jerusalem by the spirit of judgment, and by the spirit of burning?" (Isa. iv. 4). Everything indicated that the judgment of Babylon was not the last which should be inflicted on God's people. Hence, Jeremiah joins in this melancholy chorus. In the thirtieth chapter he commences with a statement of the Church's full restoration to the land, yet without that joy, ease, and liberty which she had had in her deliverance by Cyrus. On the contrary; "All faces are turned into paleness. Alas, for that day is great, so that none is like it! It is even the time of Jacob's trouble; but he shall be saved out of it," etc.[1] Who could read this, and not perceive that the struggles and the conflicts of the Church were still destined to endure? Yet the end was to be bright. Israel and Judah were to be reunited in close and holy concord. Not only would the Lord welcome back a few individual members of the ten tribes with the two, when the latter returned from Babylon (chap. iii. 14), but he would finally restore them all; he would heal their breach of fidelity toward David's house, through Messiah, the true son of David. In fact, this was imperative; for, could Judah be made perfect without them, it would compromise the faithfulness of Jehovah, who had betrothed them both in everlasting espousals (comp. Hos. iii. 4, 5, and ii. 19, 20). "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto their fathers" (chap. iii. 18).

[1] Observe the 9th verse is purely Messianic.

EIGHTH PERIOD.

FROM THE FIRST CAPTIVITY OF JUDAH, B.C. 606, TO THE RESTORATION, B.C. 536.

THIS EPOCH EXTENDS OVER A PERIOD OF 70 YEARS. IT IS CONTAINED IN THE LETTER SENT BY JEREMIAH TO THE FIRST BABYLONIAN CAPTIVES, IN THE PROPHECY OF EZEKIEL, THE LAMENTATIONS OF JEREMIAH, ANOTHER GROUP OF PSALMS, AND PART OF THE BOOK OF DANIEL.

We must now transfer ourselves to Babylon, whither the people of Judah had been sent, in order to learn the hatefulness of that idolatry which they had so long courted and loved; and where, even in the midst of their tears and groanings, they were appointed to be witnesses for Jehovah's glory,—planted like a tree which had died down to its roots, and which was destined to shoot forth again after the winter season of its sufferings had passed away. In other words, the Church in Babylon was to be revived far more gloriously. Hence, it could neither be forsaken by the prophets, nor present a blank in the history of inspiration. Its outward circumstances had, indeed, altered; but it was still to be the depository of God's sacred oracles.

Of these, the first we come to is—

A LETTER SENT BY JEREMIAH TO THE CAPTIVES IN BABYLON.

When we recollect the entire want of chronological arrangement in Jeremiah's writings, it will surprise no one to find his twenty-ninth chapter pass under review in this place. Its separation, however, from the rest of the book is obviously important in connection with the line pursued throughout these studies, for, considered as a part of the Divine teaching, it had no other object originally than to comfort the Babylonian exiles, and therefore it could not be consistently included in the former epoch. It was sent to Babylon during the early part of Zedekiah's reign; and in anxious solicitude for their welfare, was addressed to the captives who had been carried away with Jeconiah because they were the better part of the nation (see Jer. xxiv.). It occupies a place, consequently, between the two last attacks of Nebuchadnezzar against Jerusalem.

We may divide this address into two parts:—

I. To the Captives generally.

II. To certain False Prophets in particular.

I. What was taught the Captives generally.

That—	Jeremiah.
They were to feel quiet and settled in Babylon, as in a place of long-continued residence ...	xxix. 5, 6.
They were to live in it peaceably, and pray for it	xxix. 7.
They were not to believe their false prophets, or suppose that they should return from captivity within seventy years	xxix. 8–10.
After that period they should be restored to their homes, and permitted once more to worship God acceptably	xxix. 11–14.
So far from their returning soon to Jerusalem, their brethren who were there should be de-	

	JEREMIAH.
stroyed for disobedience, by famine, &c., and scattered among all nations	xxix. 15–19.
II. WHAT WAS TAUGHT TO CERTAIN FALSE PROPHETS IN PARTICULAR.	
That—	
Two false prophets, Ahab and Zedekiah, should meet with a fearful end on account of their immorality and infidelity	xxix. 20–23.
Shemaiah, who had written a letter against Jeremiah to the priests left in Jerusalem, should pay the penalty of seeking to destroy God's prophet, by himself and all his family being cut off before the deliverance out of captivity	xxix. 24–32.

It was only to be expected, that when the Jews first went into Babylon they would feel indisposed to settle there. Its foreign soil, strange customs, and still stranger idols, would all naturally tend to dissever them from its inhabitants. Besides, many would, very likely, still cling to the hope of an earlier deliverance than that announced by Jeremiah; some might even, possibly, think of escaping from the city at once. To meet these unsettled feelings, Jeremiah informed them that they should make up their minds for a long residence in the place; that they should build houses, plant gardens, and dwell there comfortably; lest, instead of increasing in numbers during their captivity, they should be diminished. He also sent them word from the Lord, that they were not to separate their interests from the Babylonian state, but to cultivate peaceful and friendly relationships with it. "Seek the peace of the city, and pray unto the Lord for it; for in the peace thereof ye shall have peace" (ver. 7). Thus the Jewish community became consolidated, and was put into a position for acquiring social influence; moreover, it was thus taught the heaven-born duties of contentment and forgiveness of injuries. Conduct such as this must

have been pre-eminently calculated to win upon the minds of their conquerors, and to represent the religion of Jehovah favourably. But, coupled with these kind messages of advice to the people, were severe denunciations against certain false prophets who had been using all their influence to bring about opposite results, who, unchanged by their calamitous exile, were still persevering in their immorality, and deceiving their hearers with predictions based on wilful infidelity. Respecting such men, as no language could be too strong, Jeremiah did not scruple to announce the most terrible judgments (ver. 21, 22, 32). Thus the captive Church was taught to repose with quiet confidence on the declaration of a seventy-years' exile, and to look away from the last remnant of that hypocritical generation of false prophets which had so long been ensnaring and destroying the people.

THE BOOK OF THE PROPHET EZEKIEL.

This prophet was the son of Buzi, of the priestly tribe, and belonged to the great mass of captives who were carried away by Nebuchadnezzar in Jeconiah's reign. He lived on the banks of the river Chebar, in Mesopotamia, where the king of Babylon had founded a Jewish colony, and probably remained there during his whole life.[1]

In judging of the length of his prophetic ministrations, we can only calculate by the dates which he assigns to his visions. Now, as these are always calculated from Jeconiah's reign, consistently with chap. i. 2, and as the highest date is found in chap. xxix. 17, we may conclude

[1] It was known to classical writers as the river Chaboras, in Mesopotamia, and flowed into the Euphrates near Carchemish or Circesium.

that he prophesied to the twenty-seventh year of the captivity, or twenty-two years.

But let us come to the analysis, viz.—

I. The Commission and Instructions given to the Prophet.

II. Predictions respecting Judgment on that part of the Nation which had not yet been brought to Babylon.

III. Rebukes given to those already in Captivity.

IV. Predictions of Judgment on neighbouring Heathen Nations.

V. Messages of Mercy delivered to the whole Twelve Tribes, chiefly belonging to the Messianic Times.

	Ezekiel.
I. What was taught by the Commission and Instructions given to the Prophet.	
That—	
Although removed to Babylon, the spirit of prophecy had not forsaken them ...	i. 1–3.
Although Providence was working so mysteriously, yet it was part of a magnificent plan which was full of harmony, wisdom, and omnipotence (*represented by the vision of the wheels and cherubim*)	i. 4–20.
The prophet's commission justified him in severity and boldness	ii.; iii.; xxxiii. 1–9.
The Spirit of God was with him in every movement he made, and in every message he delivered	iii. 12–14, 24.
If he were not faithful in his duty as a prophet, he should be accounted guilty of the people's blood	iii. 18–21; xxxiii. 1–9.
II. What was taught by Predictions of coming Judgment on that part of the Nation which had not yet been brought to Babylon.[1]	

[1] Most of these discourses were delivered in the prophet's house to

That—	EZEKIEL.
Jerusalem should be again besieged by the Chaldæans (*expressed by the type of the tile and iron pan*)	iv. 1–8.
It should suffer severe famine (*expressed by the prophet's eating beans and fitches, etc.*)	iv. 9–17.
The people, and city, and whole land of Israel[1] should be utterly abandoned to destruction	vi. 1–7, 11–14; vii. 1–15; xxxiii. 23–29.
Expressed under the type of the prophet's cutting off his hair	v. 1–17.
Also by his making a chain	vii. 23–27.
A forest on fire	xx. 45–49.
The burning of the withered branches of a vine	xv. 1–8.
A sharp smiting sword	xxi. 1–27.
Flesh boiling in a pot	xxiv. 1–14.
Silent despair, such as a husband shows at the loss of his wife, when he cannot give expression to his grief ...	xxiv. 15–27.
This would be richly deserved, because they had set up idols in the Temple, and made chambers of imagery there; the women weeping for Tammuz,[2] and the men worshipping the sun (*all this was seen by Ezekiel, when carried in vision to the doors of the Temple in Jerusalem*)	viii.
The Lord was loth to take away his presence from Jerusalem (*expressed by the gradual removal of the Shechinah in this vision*) ...	ix. 3; x. 4, 19; xi. 23.
Those in the city who mourned over, and pro-	

certain elders of Israel. These are supposed by some critics to have come from Jerusalem for the purpose of consulting him; others think that they were elders of the captivity. I concur very strongly in the latter opinion. Comp. viii. 1, with xi. 24, 25.

[1] Ezekiel evidently here uses the word 'Israel' (see vi. 3, 5) to describe the whole of Palestine, which was at that time occupied by the remains of the two tribes (see xi. 15).

[2] Jerome understood Adonis by this name.

	EZEKIEL.
tested against, the prevailing iniquity should be marked for salvation (*expressed by the writer with his inkhorn in this vision*) ...	ix. 4.
All these providences of God would be righteously and surely ordered, under the ministration of his angels of judgment (*expressed by a repetition of the cherubim and wheels in this vision, which the prophet had seen at first by the river of Chebar*)	x.
The carelessness and presumption with which the princes of Jerusalem were conducting themselves, should not secure them from destruction. (*Here this vision ended, after its purport had been told the elders of Judah, who were assembled in the prophet's house.*) (See viii. 1.)	xi.
Zedekiah should be brought captive from Jerusalem to the rest of his brethren in Babylon (*expressed by the prophet removing his house and goods in the sight of the captivity*)	xii. 1-16.
By the parable of the eagles	xvii. 1-21.
This prediction should be shortly accomplished	xii. 21-28.
The false prophets and prophetesses of Jerusalem, who were flattering the hopes of the people respecting peace, should be all convicted of lying, and put to shame ...	xiii.
Although God called on them to repent, yet it was beyond the intercessions of the most holy men to avert the judgment ...	xiv. 1-21.
God's free and gracious love to his people, when contrasted with their shameful unfaithfulness to him, would justify his infliction of all these terrible judgments upon them	xvi. 1-59.
God's providential dealings with his people in these judgments, were according to the eternal principles of justice, and allowed no man to say that the distinctions between	

	EZEKIEL.
the righteous and the wicked were confounded	xviii.; xxxiii. 10–20.[1]
On account of the tyranny and violence of the last two kings of Judah, Jehoahaz and Jehoiakim, the whole house of David should be brought to ruin[2] (*expressed by the parable of the lion's whelps*)	xix. 1–10.
By the vine tree	xix. 10–14.
The guilt of the nation had continued from the time of its residence in Egypt, till then	xx. 1–32.
It had covered every age and rank of society	xxii.
It was marked by the spiritual adulteries of Samaria and Judah—(here represented by Aholah and Aholibah)	xxiii.
And by the unfaithfulness of their shepherds, (*i.e.*) their rulers both in Church and State	xxxiv. 1–10.
III. What was taught the Captivity by way of Rebuke for their Sins.	
That—	
They were still stiff-hearted and rebellious ...	ii. 3–7; iii. 7–11.
They set up idols in their hearts, when they came to inquire of the prophet	xiv. 3, 4.
They should not be permitted to conform themselves to Babylonian idolatry ...	xx. 31, 32.
The Lord took notice of those private conversations, in which they were censuring and speaking ill of Ezekiel	xxxiii. 30.
Their hypocritical dissembling, in coming to the prophet's house for religious instruction, and in professing admiration for his teaching, though they cared nothing about it, was all detected by God	xxxiii. 31–33.

[1] It was just at this point of his prophecy, that tidings came to Ezekiel of the fulfilment of his terrible predictions concerning Jerusalem. A fugitive, having escaped from the siege, brought him word that the city had fallen (see xxxiii. 21).

[2] For an excellent commentary on this chapter, see Patrick and Lowth, *Bible.*

IV. What was taught by the Predictions of Judgment on neighbouring heathen Nations.

That—	Ezekiel.
On account of their hatred to God's people, and of their insulting them when in distress, judgment should fall on the Ammonites [1]	xxi. 28–32; xxv. 1–7.
Moabites [1]	xxv. 8–11; xxxv.
Edomites [2]	xxv. 12–14.
Philistines [1]	xxv. 15–17.
City of Tyre [3]	xxvi., xxvii.
King of Tyre	xxviii. 1–19.
City of Zidon	xxviii. 20–23.
The house of Pharaoh, and the land of Egypt, should be desolated by Nebuchadnezzar, on account of their having proved a false ground of confidence to God's people [4] ...	xxix. 1–12, 17–20; xxx., xxxi., xxxii.
After forty years' captivity, the Egyptians should be restored to their own country again: but that it should remain for ever afterwards a base kingdom [5]	xxix. 13–16.

[1] According to Archbishop Usher and Josephus, these predictions were fulfilled by Nebuchadnezzar, about five years after the destruction of Jerusalem.—*Usserii Annales*, ad A.M. 3419. Josephus, *Ant. Jud.* lib. x. c. 11, sect. 1.

[2] This prophecy was accomplished in the conquest of the Edomites, first by the Nabatheans, and then by John Hyrcanus, who compelled them to embrace the Jewish religion; in consequence of which they at length became incorporated with that nation. See Prideaux, *Connection*, vol. ii. p. 307.

[3] These prophecies chiefly relate to old Tyre, but probably comprehend new Tyre, which was erected on an island about half a mile distant from the shore, and was conquered by Alexander the Great. See Prideaux, *Connection*, vol. i. p. 91.

[4] These prophecies against Egypt were of five separate dates, extending from the tenth to the twenty-seventh years of the captivity.

[5] For an account of the manner in which Egypt has really continued

V. What was taught by Messages of Mercy delivered to the whole of the Twelve Tribes and which were chiefly Messianic.

That—	Ezekiel.
A remnant of that portion of the people which had not yet been exiled should hereafter repent and turn to God among the nations	vi. 8–10; vii. 16; xii. 16; xiv. 22, 23.
That the whole house of Israel, then in captivity, should be finally restored to their land, and have their hearts renewed with a holy and tender spirit, so as to keep God's ordinances once more, and enjoy the fulness of his covenant relationship with them[1] ...	xi. 14–20; xx. 33–42; xxxiv. 11–16; xxxvi. 24–38.
This final restoration of the house of Israel should be effected by tremendous judgments, in order to purge out the rebellious, and bring the rest to repentance	xx. 33–40.
In this season of national repentance, they should be so ashamed and confounded at the past, as to abandon all pride and self-confidence in future	xvi. 60–63; xx. 43, 44; xxxvi. 31, 32.
After this restoration to their land, they should no more be disturbed by surrounding nations, but dwell in it with perfect safety ...	xxviii. 24–26; xxxiv. 28, 29; xxxvi. 15.
God would do all this for his own covenant's sake	xx. 44; xxxvi. 22.
Whereas, in their present state, they were like	

a base kingdom through a series of successive subjugations, see Bp. Newton, *Dissertation on the Prophecies*, vol. i. p. 229.

[1] Although the distinct promise of Messiah is not given in some of these passages, yet the *times* of Messiah are necessarily to be understood. Comp. Jer. xxxii. 39, 40, where the same ideas are conveyed in direct connection with the opening of the everlasting covenant.

	EZEKIEL.
a nation whose bones lay scattered on the ground; yet they should all be raised to life again, and brought to their land in large numbers (comp. Isa. xxv. 8)	xxxvii. 1–14.
Whereas they had for a long time been divided into two contending factions, under the head of Judah and Ephraim, they should then be united into one kingdom under Messiah, and be preserved in holiness for ever	xxxvii. 15–28.
At that time their land should be invaded by an aggregate assemblage of heathen forces from the north, under the leadership of one called Gog; but that it should be saved from destruction, after a terrific slaughter of their foes	xxxviii., xxxix.
They should then enjoy the privileges of God's Sanctuary in an extended form, having the glory of the Lord revealed in it, and the whole land once more divided [1] among the twelve tribes	xl.–xlviii.
The house of David, in the person and kingdom of Messiah, should be raised up by God on Zion, from a very lowly origin to a most glorious elevation [2]	xvii. 22, 23.
It should be the seat and central point of God's kingdom, and gradually embrace within itself all the kingdoms of the world (comp. Dan. ii. 44; also Matt. xiii. 32) ...	xvii. 24.

[1] According to the measure of the reed laid down in chap. xl. 5, this temple must have been more than three miles square, having, therefore, a circumference of more than twelve miles. Could it be a literal prophecy? For a view of the various opinions held upon this remarkable vision, the student could not do better than consult Fairbairn, *Exposition on Ezekiel.*

[2] The representation of powerful monarchs, and their kingdoms, as lofty trees, was properly a Babylonian image. (See Dan. iv. 8, 9.) The contrast here is between Nebuchadnezzar, who had planted Zedekiah in Jerusalem after the captivity, and God who would plant Messiah; the one proving a vine of low stature, the other a glorious tree.

	EZEKIEL.
After the death of Zedekiah, all things should continue in a state of fluctuation, without any rest or security, till the great restorer and Prince of peace [1]	xxi. 25–27.
Messiah should rule over them as a prince and shepherd, and restore them to the favour of God, and give them peace in the land (comp. v. 25 with Lev. xxvi. 6) ...	xxxiv. 23–31.

The house of Ezekiel, on the banks of the Chebar, appears to have been frequented by the "children of his people," who attended him as their spiritual teacher, and professed to be guided by his instructions. Nor were these, merely, the ordinary members of the Church, for they included "the elders of Judah" (chap. viii. 1), or of "Israel," as sometimes called (chap. xiv. 1; xx. 1). Finding that the spirit of prophecy had not forsaken them in exile, it was only natural that they should pay it this homage. But, alas, it was chiefly external homage, for "they heard his words, yet did them not;" "and though with their mouth they showed much love, yet with their heart they went after covetousness" (chap. xxxiii. 31). Moreover, they "set up their idols in their heart, and put the stumbling-block of their iniquity before their face" (chap. xiv. 2); and, to say nothing of their general immorality (chap. xviii.), they questioned the equity of the Lord's dealings with them. It may possibly be objected, that this places the character of the exiles of Jeconiah's reign in direct opposition to that previously given by Jeremiah, who stated that they were the best part of the nation. But we must not fall into the mistake of supposing that these hypocritical elders and unrighteous congregations, which assembled in Ezekiel's house by the river Chebar, formed the whole mass of the cap-

[1] Hengstenberg.

tivity. We have nothing in Scripture to prove this. On the contrary, we do but see here the practical fruits of the ministry of those false prophets who had been rebuked, and sentenced to Divine judgment, by Jeremiah's letter. Whether that sentence had been executed we know not; but certainly, here was one result of the teaching of those wicked men, whose disciples evidently still disbelieved the final overthrow of Jerusalem. Many others, doubtless, lived on quietly in Babylon, "praying for the peace of the city," as Jeremiah had directed them; many, doubtless, came to Ezekiel for instruction and comfort, of whose visits we have no particular record, but who, when they were there, behaved themselves reverently and sincerely, like the true people of God. This, indeed, seems intimated in chap. xxxiii. 31 (first clause). Ezekiel's mission, however, was chiefly to the former class; his object being, so to convince them of the certainty of Zedekiah's captivity, and of Jerusalem's destruction, as to draw them off from any false hope of deliverance, and to make them settle down in Babylon contentedly during their appointed time of exile. I believe, therefore, that the whole of his teaching through the first thirty-three chapters, the burden of which was that of judgment on Jerusalem and its surrounding idolatrous nations, was primarily intended for the discontented and unbelieving members of the captive Church in Babylon; Ezekiel being used by God as his watchman there, just as Jeremiah was being contemporaneously employed in his native land. Not until that crisis had arrived and passed away, and the last gleam of earthly hope had faded out of sight, could the spirit of prophecy be largely opened in any language of consolation for Israel. Accordingly, that consolation came in chapter xxxiv. 11. But whether Ezekiel's voice was raised either

for judgment or consolation, all was addressed to the captivity; and this is why I have put his whole prophecy in the present epoch.

In reference to the first great object of his ministry, the prophet presented himself before his disaffected people, more as a living parable than as an ordinary teacher; sometimes performing symbolical actions which seem strangely grotesque, and sometimes such as were painful and afflictive. This may have arisen from the fact, that the false prophets were in the habit of doing such things; and, therefore, the true prophet must fight them with their own weapons. Or, probably, many of the people were so dull of apprehension, and insensible to impressions, that, without such awakening transactions, their attention would never have been aroused. But whatever the cause, it proved to them how willing the Lord was to adapt his teaching to their wants, and make it tell as much as possible on their consciences.[1] It was not, however, by these means alone that Ezekiel told his tale respecting Jerusalem's final desolation. It appears that, during a certain prophetic ecstasy, he was carried in vision to the doors of the temple, where he beheld its abominable idolatries, and, as a consequence, the departure of the Lord's glory from the city. First, it retired to the threshold of the house (chap. ix. 3); afterwards, to the eastern gate (chap. x. 19); and finally, it withdrew from the city altogether, until it stood upon the mountain on the east side of Jerusalem, viz. the Mount of Olives (chap. xi. 23). There could be no mistake about this significant symbol. God would abandon his temple, and depart from the city, because its apostasy was at last too gross for his forbearance.

[1] The same remarks will apply to much of Jeremiah's teaching also.

When all these multiplied proofs of the Divine counsels became known, it was only natural that the more hard-hearted captives in Babylon should attempt to turn them into an argument against the justice of God's moral government. Why were they to be so severely punished? Were they worse than their fathers? Had they not been educated in a school of apostasy? Why, then, was the whole storm of judgment to fall on *their* devoted heads, while their fathers had escaped without such sufferings? It was unjust in God. His ways were not equal. "The fathers had eaten sour grapes, and the children's teeth were set on edge." To this the prophet replied by showing them that God would never have punished them for their fathers' sins, unless they had themselves fallen into the same guilt; and that even now, if any of them turned from their wickedness, they should live, inasmuch as God had no pleasure in the death of a sinner (chap. xviii.). Thus he vindicated God's moral government, and proved that its whole groundwork was righteousness. He would not allow, for an instant, that they were obliged to act under the imperious necessity of fate, or to suffer under the unreasonable degrees of an irresponsible sovereignty. On the contrary, God's ways were strictly equal; it was theirs only which had shown themselves to be unequal. And then, to illustrate still further this even-handed justice of God, he finally denounced judgments against the heathen who had been partners with them in sin. Many prophets had done so before, especially Isaiah and Jeremiah; but this was not enough. The time had now come, when the storm, that should carry away the covenant people, was to fall with equal power upon their enemies and tempters; therefore the final trumpet blast must be sounded, and the Jews must be reminded, before they perished as a nation, that they were but going to

suffer beneath the same stroke which afflicted a large circle of other idolatrous countries. Nor could these announcements have been sooner carried into execution than they were, as Nebuchadnezzar himself was made the great instrument of God's providence in inflicting the judgments.

But Ezekiel was commissioned to impart comfort, as well as threatening; for, hardened as a large proportion of these exiles might be, there was doubtless, as I have already remarked, a large remnant of the pious and elect. Accordingly he was informed of his appointed work by an opening vision. Having fallen into a state of divine ecstasy, he beheld a flaming cloud rushing toward him from the north, and in the midst of it the likeness of four living creatures or cherubim, having not only wings for rapid flight, but wheels of enormous size by their side, set full of eyes, and revolving with the movements of the cherubim, all rushing in perfect harmony together, swift as flashes of lightning. So far, this vision pictured out to the prophet that He, who sat in Jerusalem between the cherubim, had not forgotten his covenant people in Babylon; that although the manifested form of his presence might be different, yet he still remained the supreme arranger and disposer of all providence; and that, although the events connected with their exile might appear mysteriously singular and complicated, yet they formed part of one vast plan which was in perfect harmony with his eternal purposes. Having thus prepared the prophet's mind by a symbolical view of the rectitude of God's providences, the vision then enlarged itself, and lifted him up higher into the more immediate presence of Deity. It revealed to him, in the first place, the throne of heaven, with one sitting on it in the likeness of man (see v. 26); a prophetic intimation, that man should be brought into

the closest relationship with Jehovah. What could be a greater consolation to the pious captives, or what more suitable for their mental elevation? What an inspiring thought, that guilty degraded man should be so far purified and redeemed, as to be sitting on God's throne and be made partaker, as it were, of the Divine nature! It seems almost impossible not to believe that the spiritually-minded Jew, who, by past revelations, had learnt the doctrine of the Divine Messiahship, should not have caught the thought of it in this place, and traced out the idea of a perfect manhood which was to be revealed hereafter in his person, and to be elevated to the throne of heaven. Ezekiel then portrayed Jehovah as clothed with fire,—a symbol, probably, of his coming indignation on the last of Jerusalem's inhabitants. Yet not to disturb the righteous, or to give them the least idea for supposing that, in the final desolation of Jerusalem, God's covenant should cease, the vision went on (ver. 28) to reveal a rainbow over-arching this fiery throne, the mild lustre of which outshone its blazing glare. Could anything be more gracious? From that time both the prophet and his faithful people might well rest assured that they were safe. God would not and could not forsake them. The bow of the covenant was above them, far beyond the reach of those changing providences, which were represented as going forward so rapidly and incessantly below them.

For a time, however,—indeed, till the appearing of Messiah, Ezekiel assured the people that Zedekiah's death should introduce a period of great disturbance (see xxi. 25–27). The king's crown and the high priest's mitre were both to be overthrown; and all the political, as well as religious, privileges of the nation were to be in a state

of continued fluctuation.[1] "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Hence the Jews were incidentally guarded against supposing that their return from Babylon would be the fulfilment of God's final promises to them as a nation. That was to be a preliminary restoration only; not one that should lead to any immediate or permanent increase of their prosperity, but one which should remind them, by its very unsatisfactoriness, that the full blessing of their restoration from captivity could be achieved by Messiah alone, in whose person—as we have before seen—both the crown of the king, and the mitre of the high priest, were to be for ever combined. In speaking of those Messianic times, this prophet, while he followed his predecessors in the grand outline of their predictions, yet clothed it with his own striking and original language. For instance, to show the elevation of the house of David under Messiah, he first compared it (chap. xvii.) to a cedar of Lebanon, the highest branch and young shoots of which had been cropped off by a great eagle, and carried away into a city of merchants. This described the removal of Jeconiah and his family to Babylon by Nebuchadnezzar. He then represented this Babylonian eagle as taking some of the seed of the land, and planting it in a fruitful field, where it became a vine of low stature. This described the planting of Zedekiah's royal house in Jerusalem by the king of Babylon. Shortly, another eagle appeared, to-

[1] Fairbairn, on Ezekiel, has some excellent remarks respecting the defects of the priestly dignity after the restoration from Babylon, showing that it had but a shadow of its original glory, inasmuch as it had lost the Urim and Thummim, the Ark of the Covenant and the Shechinah.

ward which the young vine turned its leaves that it might find water for its roots; but in vain, for the Lord declared that it should wither. This described the refuge of Zedekiah in the king of Egypt, and its utter failure. Thus, on all sides, the royal house of David was cut short, and the efforts of the king of Babylon to retain it as a dependent colony proved useless. In contrast, however, with these vain efforts to raise the throne of David in Jerusalem, God declared that *he* would undertake the work;—that *he* would also take a slender twig from the highest branch of the cedar and plant it; and that under *his* hands it should bring forth boughs, and bear fruit, and become a goodly cedar, so that all the birds of heaven should dwell beneath its branches (ver. 22–24). This was nothing more than the Messianic prophecy of the Branch repeated in a new form; and it distinctly assured the Church that, in Messiah's person, the royal house of David should not only re-attain its former splendour, but so be elevated among the kingdoms of the world as to attract them to itself and carry with it the germ of universal extension.

It was in reference to this grand period of Old Testament prophecy that the Jews also referred Ezekiel's promises of their full restoration, as well as of that completely regenerated state of society when the "new heart and the right spirit should be put within them," and the reproaches of the heathen should for ever cease. Then their unfaithful shepherds, or rulers, were all to bow down before the superior government of the one Shepherd, King Messiah (chap. xxxiv. 1–23). Then were they also to remember their past sins, and loathe themselves in their own sight, and present the picture of a whole people plunged in national repentance (chap. xvi. 61–63, and xxxvi. 31). And, as Jeremiah had spoken of this time as

calamitous, calling it "the day of Jacob's trouble" (Jer. xxx. 7); so Ezekiel described it, saying that they were to "pass under the rod," and to be redeemed with "fury poured out, in order to be brought into the bond of the covenant" (chap. xx. 33–37). But severe as might be the ordeal through which they had to pass, their national transformation was to be perfect; so perfect, that in comparison with their defunct condition in Babylon, and even with their dismembered and unsettled state afterwards, no emblem could be found by the prophet to illustrate it, except that of a resurrection of dry bones into a large and living army. Hosea and Isaiah had both spoken of the Messianic regeneration of Israel as a resurrection from the dead; but here the idea was elaborated, and the prophetic picture painted on a larger sheet of canvas. This change was to proceed from God. It could not come from any reviving power of their own, but only by the Divine grace and power. Nor was it to extend merely over a part of the nation; every dead bone was to live; the whole mass was to be penetrated with fresh health and vigour. Hence, not the most distantly scattered tribe need despair. Ephraim and Judah, the ten tribes and the two, were alike to be resuscitated and to flourish. Messiah was to make them one (comp. Hos. i. 11).

Two other remarkable prophecies ought to be noticed before we leave this book. The first is that respecting Gog and his overwhelming army (chaps. xxxviii., xxxix.); the second, that respecting Ezekiel's vision of the restored temple (chaps. xl.–xlviii.). The former was not properly a vision; and therefore the Jews, no doubt, interpreted it as a real invasion by their heathen enemies happening soon after the great Messianic restoration. That Gog, however, was literally identified with any particular nation, is not so clear. It is true, the mention of Rosh, Mesech,

and Tubal,[1] may possibly have suggested certain quarters of the earth; but I apprehend that no Jew, who was well aquainted with the writings of the prophets, would fall into the mistake of looking upon those names in any other way than as typical of the extremely distant forces which heathenism would bring up in its last conflict against the Church of God. The same conflict is represented as occurring in different places: sometimes in Idumæa (Isa. xxxiv.), at other times in the valley of Jehoshaphat (Joel iii.). But wherever, and of whatever people, it is described, it seems nothing but a generalized form of expression, to denote the aggregate forces of the heathen world, struggling in vain against its destiny, before it is finally brought into subjection to the kingdom of God.

With reference to Ezekiel's temple, I think there can be no doubt that, as it was seen from first to last in vision, it was never intended to be viewed in any other way than as something symbolical. But symbolical of what? In general terms, I should say of their restored national worship; I mean of that worship which should commence after the termination of their present exile, and extend till the coming of Messiah. Not that the Jews were bound to rebuild their temple, and construct their new services, exactly after its model. I would rather say, that they were expected, by studying that model in Babylon, to keep up the recollection of their ancient ceremonial, and to look forward to the time when it should be not only restored, but enlarged and honoured by Messiah's presence (chap. xlviii. 35), and made the centre of life,—giving salvation to the world around it (xlvii. 1–12; comp. also my remarks on Joel iii. 18).

[1] The student need scarcely be told that many commentators have endeavoured to identify these names with Russia, Moscow, and Tobolsk

This ideal character of Ezekiel's temple and city is rendered even more probable, if we credit Dr. Lightfoot's calculations respecting them, in which he tells us that the boundaries of the former were larger than all Jerusalem, while those of the latter were larger than all the land of Canaan. Supposing the vision to have been read in these magnified characters by the Babylonian exiles, of course they could not but consider it as symbolical; and if symbolical, I know not of what, unless in the way previously mentioned. And the very fact that this description was symbolical, while, for present purposes, it would stimulate their zeal to return home and literally rebuild their sanctuary, would no less intimate to the more reflecting portion of them, the probability of its literal features giving way at some future time, and melting off into the broader and more spiritual characteristics of Messianic Church government. What this symbolized form of Messiah's Church ordinances was to be remained, of course, a matter for the continued development of Divine teaching; but I have already shown, in several places, particularly in Isaiah and Jeremiah, that there was clear evidence of certain organic changes which were to be made in the administration of their worship. For instance, the priesthood of Aaron was to pass away into a priesthood after the order of Melchizedek. The Levites still so called, were to be taken from the Gentiles, and multiplied enormously. The Ark of the Covenant was no more to be visited or remembered. In other words, while Jerusalem was still represented as being the throne of the Lord, and the restored Church of Israel as the great centre of attraction for all nations, there were evidently striking proofs in existence that some of the leading Mosaic institutions would ultimately be broken up. Hence this vision of Ezekiel could not have presented

anything more to a well-instructed Jew, than a picture, under symbols drawn from their present dispensation, of their final inheritance of Canaan in the days of Messiah. The more uninstructed and the less spiritual they were, however, the more they would be naturally disposed to cling to the letter rather than the spirit; a fact which was lamentably proved at last, by their rejection of the Lord Jesus Christ as their Messiah.

Let us now pass back, for a few moments, to—

THE LAMENTATIONS OF JEREMIAH.

Strictly speaking, these should have been inserted between the former and latter parts of Ezekiel, for they were written soon after the final destruction of Jerusalem. But as it seemed undesirable to break in upon the unity of Ezekiel's prophecy, I have preferred to place them here.. Some critics, indeed, assign an earlier date to these Lamentations, supposing, from 2 Chron. xxxv. 25, that they were composed on the occasion of king Josiah's death; but I think the whole internal structure of them is sufficient to prove that they bear on the destruction of the city, rather than any of its kings. It is true that, in chap. iv. 20, there is special lamentation made over a certain king; but that king must be Zedekiah, for there were no historical circumstances connected with Josiah at all corresponding to the allusion there made, while in reference to Zedekiah we have the fact recorded (see 2 Kings xxv. 5, 6, and Jer. lii. 8, 9).

These Lamentations have been sometimes called Elegies; all of which, except the last, are acrostic or alphabetical, and each of them is divided into twenty-two verses. In the present Hebrew Bible they were rather awkwardly placed between the Books of Ruth and Eccle-

siastes in the Hagiographa. Anciently, however, they no doubt formed the conclusion to Jeremiah's prophecy, and were reckoned as part of it. On this principle alone can we understand Josephus in enumerating the books of the Old Testament.[1] The Jews read it in their synagogues on the ninth of the month Abib, which is a fast for the destruction of their city.

I divide its contents into three parts, viz.—

I. Complaints of Misery.
II. Appeals to God.
III. Declarations of Truth and Hope.

I. What was taught by the various Complaints of Misery in this book.

That—	Lamentations.
These miseries were most pressing and aggravated, and justified the deepest dejection	i. 1–11; ii. 10–19; iii. 42–54; iv. 1–10, 17–20; v. 1–16.
Awful as these inflictions were, the Lord had caused them all	i. 12–17; ii. 1–9; iii.[2] 1–18; iv. 11.
They demanded pity from every observer ...	i. 12.
The chief subject for sorrow should be the ruined state of God's temple in Jerusalem	v. 17, 18.

II. What was taught by the various Appeals to God in this book.

That—	
In the midst of this deep abasement, God might still be appealed to, by the people, for the outpouring of his vengeance on their enemies, and for his compassionate amelioration of their sorrows	i. 20–22; ii. 20–22.
The Church might appeal to God's omniscience	

[1] *Contra Apion*, i. 8, where the O. T. canonical books are stated to be twenty-two.

[2] It is probable that Jeremiah here speaks in his own person as a representative of the captive Church in Babylon.

	LAMENTATIONS.
and justice, while seeking deliverance from her enemies...	iii. 55–66.
The Church might appeal to God for mercy by the doctrine of his eternity, and by the perpetuity of his government over his people	v. 19–22.
III. What was taught by the various Declarations of Truth and Hope in this book.	
That—	
God was justified in sending these afflictions on his people	i. 18.
The best and only course for them to adopt, was quietly to bear their afflictions, and patiently wait for deliverance	iii. 25, 26.
It was only of God's mercy they had not been consumed	iii. 22.
He had given up his people to affliction with great unwillingness, and would not cast them off for ever	iii. 31–33.
The object of their affliction was to bring them to conviction of sin and repentance ...	iii. 39–41.
Edom, who had triumphed over Jerusalem's destruction, should be herself punished, while the captivity of Zion should be restored	iv. 21, 22.
They should reflect on the impious conduct of their prophets and priests, as the great source of their calamities	iv. 13–15.

As a piece of elegiac poetry, perhaps there was never anything more exquisite in the whole circle of profane or sacred literature than this composition of Jeremiah. But it is now to engage our attention, not so much for its poetry, as for its Divine teaching.

This teaching was intended for the exiles; and principally showed them, that while they mourned over their ruined homes in Jerusalem, they were to look on the

Lord's dealings with them in the light of their ancient covenant. God had not forsaken them, though he had cast them into captivity. Had he treated them as they deserved, they must have perished altogether; but that he would not do. "The Lord will not cast off for ever; though he cause grief, yet will he have compassion." Under such circumstances they were bound to justify him in his judgments, and to say, "The Lord is righteous" (chap. i. 18); they were bound to believe that the chastening was for their good, and to use it as a solemn season for repentance and self-examination. "Wherefore doth a living man complain, a man for the punishment of his sins? Let us search, and try our ways, and turn again to the Lord." But it was to be no ordinary period of repentance, no usual form of chastening. Seventy years must elapse before the home of their fathers could be again seen, or the favour of God be again restored to them. Hence they needed to be taught the duty of submission, and to grow reconciled to a patient waiting for deliverance. This was their best and wisest course: "The Lord is good unto them that wait for him. It is good that a man should both hope and quietly wait for the salvation of the Lord." Yet this kind of passive submission to their calamity was not to preclude them from prayer. They might appeal to God for mercy, both by the doctrine of his eternity, and by the perpetuity of his government over Israel. "Thou, O Lord, remainest for ever; thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us for so long a time? Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old." And while they thus pleaded for mercy toward themselves, they were permitted to entreat Divine judgment on their enemies. Had not God "seen their wrongs?" Had he

not beheld "the vengeance" of the Chaldæans and the sport which they made of their sorrows (chap. iii. 58–63)? Therefore they might say, "Render unto them a recompense, O Lord, according to the work of their hands." And how was the prayer answered? Most graciously. Zion was to be spared; while her enemies, and especially the Edomites, were to be destroyed. Of the former he said, "The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity." Whereas, of the Edomites, it was written, "He will visit thine iniquity, O daughter of Edom; he will discover thy sins."

Let this suffice for a brief doctrinal summary of Jeremiah's Lamentations. Were I to enter into the pathetic complaints contained in them, many interesting historical allusions might be incidentally brought out (as, for instance, in chap. iv. 17, where we have a reference to the trust which the Jews placed upon Egypt during the Chaldæan siege); but this kind of criticism not being any portion of my design in the present work, I pass on at once to—

A FIFTH GROUP OF PSALMS,

COMPOSED DURING THE CAPTIVITY.

VIZ.—xlix.; lxxx.; lxxxviii.; lxxxix.; cii.; cxxiii.; cxxx.; cxxxvii.

It will be noticed that some of these psalms are inscribed with the names of Asaph, Ethar, and the sons of Korah, which, at first sight, may imply that they belong to the age of David or Solomon. But, in reply, it may be observed that these inscriptions, however ancient, have not the decisive force of inspiration connected with them.

Moreover, it is more than probable that these original masters of music transmitted to their families their own vocation; so that Asaph may stand for one of the sons of Asaph in later generations. Indeed, but for this principle of reading the name, we could not have placed Psal. lxxix. in the time of Zedekiah; and yet the first verse of that psalm could not apply to any events connected with the life of the original Asaph.

Two of these psalms are also called "Songs of Degrees," or "March Songs," as I have before explained them. They were probably first composed and sung by the more pious exiles on their journey to Babylon, and afterwards repeated during their captivity, as expressions of their national humiliation.

The general scope of this little collection of psalms may be set forth under two divisions:—viz.

I. Moral Truths.

II. Messianic Truths.

I. What was taught in the way of Moral Truth generally.	
That—	PSALMS.
Wealth and prosperity, however great, had no power to rescue any man from death, and therefore ought not to be envied	xlix. 3–13, 16.
The Church, in her imprisonment, could only plead with God for mercy	lxxx.; lxxxviii.; cii. 1–12; cxxx. 1, 2.
The Church, in her humiliation, should watch for the intimation of the Divine will, and patiently await her deliverance	cxxiii.; cxxx. 5, 6.
The desolation of Jerusalem ought to forbid any indulgence of carnal mirth, while they were in Babylon	cxxxvii.
II. What was taught more particularly in the way of Messianic Truth.	
That—	
The majesty of God should be revealed from	

	PSALMS.
Zion in the days of Messiah, and display itself before an assembled world in the salvation of his afflicted people	cii. 16–22.
The afflicted Church should then be redeemed from the power of the grave	xlix. 15.
The Church, while cast down in captivity, should comfort herself by recollecting God's covenant with David's house, and his promised re-establishment of it in the days of Messiah	lxxxix. 1–5, 19–52; cii. 13–18.
The power, faithfulness, and justice of God, were sufficient pledges for the completion of their promised salvation	lxxxix. 6–18; cii. 19–28.
This salvation should be accompanied by perfect forgiveness of sins	cxxx. 4, 8.

It was one of the most beautiful provisions connected with the Church of God in captivity, that while its past sins were punished by removal to a distant land, the very means of its punishment should also comprise the means of its sanctification. Of this we have clear evidence in the psalms before us, which breathe the exact spirit inculcated by Jeremiah in the Lamentations. We see, for instance, how completely they were indoctrinated with the duty of being weaned from all fleshly confidences, and of waiting submissively on God, even in the depths of tribulation. Again and again, the truth presents itself, that they are suffering deservedly for sin; that the Divine mercy is their only hope of deliverance; and that, meanwhile, they were bound to live by faith on the promises of God for the future. In proportion as they learnt these important lessons, they discovered, also, a deep truth of which they had before been too forgetful; viz.—that, apart from an earthly sanctuary, or officiating priesthood, God was able to sustain his covenant relation to them. Up to this time, they had relied too much upon the empty

ceremonials of religion; now they were to experience the need of cleaving entirely to God himself. They were to see that, after all, Jerusalem with its temple and altars was but the mere shell of their covenant blessings; and that, although the shell was lost, the precious deposit within remained to them. Thus they were gradually detached from their disposition to regard Jerusalem and the land of Canaan as God's only dwelling-place, and brought to believe in him in a manner that was consistent with his holy attributes.

In reference to the continued efficacy of their covenant, perhaps its most striking feature was connected with the hope of Messiah as springing from the house of David. This particularly appears in the 89th Psalm, the whole scope of which consists in a believing persuasion of the Divine faithfulness toward David, and of the sufficiency of God's power and justice to bring in his promised salvation. Both here, and in the 102nd Psalm, the writer evidently looks forward to this covenant faithfulness of Jehovah as the greatest pledge he can have of the Church's deliverance from exile. Faith, indeed, antedates the deliverance. "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come."

These remarks seem sufficient to illustrate the feelings of the pious captives, and to describe the manner in which they were taught to look beyond their earthly prison for hope and consolation. Events were no doubt constantly taking place around them in the heathen city, which were calculated both to renew their melancholy depression, and to tempt them from their returning allegiance to Jehovah; but while Ezekiel's prophecy rebuked, and these psalms comforted them, they had many safeguards. Nor were they in vain. God was their Shepherd, and their Keeper, and his purposes could not be frustrated.

But we now come before another, and in some respects the most remarkable, character of the captivity. I mean Daniel, a prophet who did more to raise the Jews in Babylon, and to reveal the designs of God toward his Church, than Ezekiel himself. His prophecy, however, must be divided; for the last three chapters record events which took place after the first emigration of the exiles under Nehemiah, and therefore, as a part of the Divine teaching, they fall more properly within the next epoch.

THE FIRST NINE CHAPTERS OF THE PROPHECY OF DANIEL.

Daniel was descended from one of the highest families in Judah, and belonged to the first of the three captivities, viz. that which took place in the 4th year of Jehoiakim. His name was changed in Babylon to Belshazzar or Belteshazzar; a thing not unusual in eastern countries when any great transformation of rank or service was made in a person (comp. 2 Kings xxiii. 34, where Pharaoh changes the name of Eliakim to Jehoiakim. Also 2 Kings xxiv. 17; and in earlier days, Gen. xli. 45).

It must not be supposed that Daniel attained his distinction only by interpreting Nebuchadnezzar's dreams; for we read that at a very early period he was recognised as a man of great piety and ability (chap. i. 4). Besides, it is not at all unlikely that his prudent bearing, and holy courage in refusing to eat of the king's food contrary to his conscience, justly elevated his character, and inaugurated his splendid career. Holiness, and not learning, was, at all events, the chief basis of his reputation among the Jews (see Ezek. xiv. 14).

As we shall meet in this book with the names of several kings, it will help to a clearer understanding of

them, if I subjoin them in their proper order, inserting those which are omitted, and pointed out the empires to which they respectively belonged. This may be illustrated by the following table.

	Classical Name.	Scripture Name.	Duration of Reign.	Chief events connected with the Jews.
Babylonian Monarchs.	Nabuchodonosor.	Nebuchadnezzar.	43 or 45 years.	The conquest of Jerusalem, and captivity.
	Evilmerodach.	Evilmerodach.	2 years.	He released Jeconiah from prison (2 Kings xxv. 27).
	Neriglissar.	Omitted in Scripture.	4 years.	
	Laborosoarchod.	*Ibid.*	9 months.	
	Nabonadius.	Belshazzar.	17 years.	Babylon taken by Cyrus in conjunction with his uncle Cyaxares.
Median Monarch.	Cyaxares II.	Darius.	2 years.	Daniel delivered his prophecy of seventy weeks, while the first of the three Presidents in the Empire.
Medo-Persian Monarchs.	Cyrus, whose successors reigned for 206 years, till conquered by Alexander the Great.	Koresh or Cyrus.	7 years, *i. e.* from the death of Cyaxares.	In the first of these seven years, the seventy years of the captivity expired; and the edict of liberation was issued (2 Chron. xxxvi. 22, 23), B. C. 536.

It will be seen from this statement, that Daniel lived completely through the captivity; having been carried to Babylon in the first deportation by Nebuchadnezzar, and being found there by Cyrus on the death of Cyaxares II., or Darius. It is probable, indeed, that the decree of Cyrus in favour of the Jews was obtained by Daniel; for his long presidency in the state, and his great experience in the government, must have given him unquestionable influence over the Persian monarch. He probably never returned to his own land, and died when he was between 90 and 100 years of age.

With respect to the book which bears his name, it carries within itself undoubted evidence of its authenticity.[1] The Hebrew Canon places it in the Hagiographa,

[1] This is further proved by New Testament quotations (Matt. xxiv. 15);

and not among the Prophets; perhaps from the fact that its author, though a true prophet, yet did not exercise any prophetic office, in the restricted sense of the term, by devoting his whole life to its service, and separating himself from every other vocation. It is worthy of remark also, that the Hebrew Canon omits the apocryphal addenda which are found appended to the ancient Greek version of this book; viz. The prayer of Azarias, etc., The Song of the Three Children, The History of Susanna, and The Story of Bel and the Dragon. As to language, it is written partly in Chaldee (chaps. ii. 4; vii.), and partly in Hebrew (chapters viii.–xii.).

Like other books of the Old Testament, this has been attacked alike by ancient infidels and modern rationalists, and declared, from Porphyry downwards, to have been the work of several authors in different ages. It is not, however, my purpose to enter into this controversy, because it would lead me beyond the elementary character which I design in this work. I therefore proceed to divide its contents into two parts; viz.

I. Historical Statements.

II. Truths revealed in Vision.

I. What was taught the Jews by Historical Events related in this book.

That—	DANIEL.
God would prepare any one whom he meant to use for the service of his Church, in a manner exactly suited to their intended calling	i. 3–7.
Decision in serving God, and refusal to conform to the world in religious observances, should be rewarded with honour and prosperity	i. 8–21; ii. 46–48; vi. 3, 28.

also from the fact, that the First Book of Maccabees shows acquaintance with it.

DANIEL.

God could make the passion and unreasonableness of men illustrate his own wisdom, and advance his purposes ... ... ii. 1–23.

Prayer was the only key for unlocking God's revelations ... ... ii. 14–23.

The children of the captivity should pray for one another ... ... ii. 17, 18.

Those whom God favoured with eminent wisdom should lay aside all opinion of their own worthiness ... ... ii. 30.

When daring impiety was resisted with holy courage, the Church might expect to be protected in the hour of trial ... ... iii. 1–30; vi. 10–23.

Though God had shut up his Church in an idolatrous city, yet he could make it instrumental in proclaiming his glory to the ends of the earth ... ... iv. 1, 2, 34–37; vi. 26, 27.

Although the theocracy seemed to be dissolved by the banishment of God's Church into Babylon, yet it still existed, and preserved his covenant people from destruction ... vi. 26, 27.

No prophet should receive a bribe for his holy work ... ... v. 17.

No magnificence of worldly empire could stand against God's omnipotence ... iv. 28–33; v. 1–31.

The wicked would always be jealous of the good when they saw them in prosperity ... vi. 1–4.

As the close of the captivity approached, the Church needed more and more to confess past sin, and to pray for the restoration of Jerusalem ... ... ix. 1–19.

From the first day they began to look to God, in the way of duty, he would be ready to meet them in the way of mercy ... ix. 23 (comp. x. 12).

II. What was taught the Jews by the Interpretation of Dreams and Visions in this book.

1. *Personal.*

That—

Nebuchadnezzar should lose his reason for

	DANIEL.
seven years, and be driven from among men to live in the woods and fields	iv. 13–25.
After this period he should be brought to acknowledge Jehovah's authority, and be re-established in his kingdom [1]	iv. 25, 26.
Belshazzar had filled up the measure of his sins, and was to perish [2]	v. 25–27.

2. *Political.*

That—	
After the Chaldæan empire had been overthrown, three other heathen empires of universal dominion should rise up in succession; the last being the strongest, and enduring till the days of Messiah's kingdom [3]	ii. 31–44.
The empire first succeeding the Chaldæan, should be that of the Medes and Persians (comp. Isa. xxi. 2)	v. 28.
These four empires, commencing with the Chaldæan, might all be compared to wild beasts; most probably on account of their idolatrous and cruel oppressions [4] ...	vii. 3–7.
The fourth of these should be different from those before it, and devour or subdue all the rest [5]	vii. 7, 23.
Ten kings or kingdoms should arise from this empire; and then another, different from	

[1] Nebuchadnezzar only lived one year after this, dying B.C. 562.

[2] With the death of this king ended the Babylonian empire, after having continued 209 years. The exact accomplishment of the prophecies concerning Babylon is well shown by Bp. Newton.

[3] This was the earliest interpretation of a dream by Daniel, being in the 2nd year of Nebuchadnezzar, and the 7th of Jehoiakim: therefore only three years after the first deportation of the captives. These three universal monarchies, were, (1) the Medo-Persian, (2) the Grecian, (3) the Roman.

[4] This vision of Daniel occurred in the first year of Belshazzar.

[5] This was the Roman empire.

	DANIEL.
these, which should subdue three of the former, and persecute the saints of God [1]	vii. 7, 8, 21, 24, 25.
This blasphemous and persecuting power should be permitted to reverse the laws of God and man, either for a space of three years and a half, or for some period of time expressed by those figures,[2] until it should be judged by God, and made to give way to the full establishment of Messiah's kingdom	vii. 25, 26.
The second of the four great kingdoms previously mentioned, viz. the Medo-Persian, should be dominant in the west, and north, and south; but should finally be subdued by the third, *i. e.* the Grecian empire [3] ...	viii. 2–7, 20, 21.
In this Grecian kingdom, when the first and	

[1] The employment of the word "horn," as a metaphor for a king or kingdom, was not new. Thus Jeremiah says, "The horn of Moab is cut off" (Jer. xlviii. 25). Comp. Ezek. xxix. 21. This little horn could not refer to Antiochus Epiphanes, as some think: for it was to arise out of the fourth or Roman empire, whereas Antiochus sprang from the third or Grecian empire. For a rational explanation of this chapter, I can refer the student to no better author than Bishop Newton, *On the Prophecies.*

[2] All commentators assume that "a time" means "a year." It may be so; but I think the very change of term, thus generalised, was intended to convey the impression of a certain symbolical calculation.

[3] This vision of the ram and he-goat was revealed to Daniel while at Shushan, in the king's palace, in the third year of Belshazzar. This shows that Shusan, with the province of Elam, of which it was the metropolis, was then in the hands of the Babylonians. But about three years after it revolted to Cyrus, and was then joined to the empire of the Medes and Persians. This accounts for the Elamites coming up with the Medes to besiege Babylon, according to Isa. xxi. 2. Elam, however, was restored to independence, according to Jer. xlix. 39; for it recovered its liberty under the Persians, which it had been deprived of under the Babylonians. The student should take notice in this vision, that the ram represented Darius Codomannus, and the he-goat Alexander the Great.

	DANIEL.
greatest king had died, four others should succeed to joint but inferior sovereignty [1] (comp. vii. 6)	viii. 8, 22.
After these branches of the kingdom had begun to decline, a powerful, cruel, and wicked king should arise, persecuting God's Church, showing pride and deceit, opposing the temple-service, and desolating the sanctuary [2]	viii. 9–12, 23–25.
He should at last be brought to an end, but not by any external violence [3] ...	viii. 25.
This cessation of the daily sacrifice was to continue through 2300 mornings and evenings [4]	viii. 13.

3. *Messianic.*

That—

The kingdom of Messiah, Divine in its origin, should be the conqueror of all heathen	

[1] On Alexander's death, his four generals divided the kingdom. Antipater received Greece; Antigonus, Asia; Seleucus, Syria and Babylon; Ptolemy, Egypt.

[2] There can be no doubt that this was Antiochus Epiphanes, who arose out of the Seleucidæ of Syria. The student should consult the two books of the Maccabees. Also Prideaux, *Connection*, vol. ii.

[3] Comp. 1 Macc. vi. 8; 2 Macc. ix. 5, etc.

[4] If this refer to 2300 morning and evening sacrifices, it would express 1150 days. I prefer this reading; not only because I think it more natural, but because it better harmonises with the fulfilment in the time of Antiochus Epiphanes. For in 1 Macc. i. 20, he is only described as *spoiling* the temple, not *stopping the sacrifices*. This was in the year 143 of the era of Seleucus. But in verse 29 he is said *two* years after to have sent an army to Jerusalem, when the sacrifices *were* interdicted. See verse 45. This would be 145. Now by 1 Macc. iv. 52, we find the sacrifices restored in 148. It does not say in what month. Hence we may well suppose, in the absence of any evidence to the contrary, that there may have been about 55 days additional from the month in 145, when the sacrificing was stopped. This would then be 3 years and 55 days = 1150.

	DANIEL.
kingdoms, and rule in their place with everlasting permanence	ii. 34, 35, 44.
It should not make its appearance till the fourth universal monarchy had developed itself[1]	ii. 34, comp. with 40–44.
It should be preceded by severe persecutions under this fourth great empire of the world, and only be fully established after the total destruction of that wicked power by the express judgment of Messiah[2]	vii. 9–27.
At that time, the Messiah should receive the investiture of his kingdom, and rule over the whole world thus recovered from sin and restored to God; all his saints possessing the kingdom	vii. 14, 18, 27.
There should be a space of 70 weeks of years,[3] from the command of God to rebuild the city	

[1] Jonathan Ben Uzziel, the author of the Chaldee Targum, or paraphrase on the prophets, and who lived a little before Christ, says, in his paraphrase of Habakkuk, that the four great kingdoms of the earth should be destroyed in turns, and be succeeded by the kingdom of Messiah. See Bp. Newton, vol. i. p. 259.

[2] The expression, "Son of Man," in this place, gave rise to that title by which the Messiah was known among the Jews. See Jewish authors cited by Bp. Chandler, in his *Defence of Christianity*, chap. ii. sect. 1. (Comp. Matt. xxvi. 64, 65.)

[3] It must have been utterly impossible for the Jews to have understood 70 weeks literally, when they connected it with Jeremiah's prophecy of 70 years' captivity and Daniel's announcement of a second destruction of Jerusalem at the end of these 70 weeks (chap. ix. 26). For what consolation would it have been, that, as a compensation for 70 *years* of desolation, the new city should continue only 70 ordinary *weeks*, and then be destroyed again? Besides, the variety of events predicted to occur within this period must have been another convincing argument. This being so, they would naturally understand them of 70 *weeks of years*; because this was a familiar method of calculation with the Jews, who so reckoned their sabbatical years. And besides they were especially reminded of this principle by their punishment in Babylon. See 2 Chron. xxxvi. 21.

	DANIEL.
of Jerusalem, to the time of Messiah's redemption of his people	ix. 24–27.
They might look for the predicted death of Messiah, which was not to be on account of his own sins, at about the end of the 69th or in the midst of the 70th week of years ...	ix. 26, 27.
At that time, the promised pardon and righteousness, which had been spoken of by the prophet, should be fulfilled to the Church of God	ix. 24.
The saving blessings of the covenant were to be bestowed on many; but that, meanwhile, the city and temple should once more become a prey to a foreign host, which should set up in them the abomination of desolation, and leave them in final ruin (comp. Matt. xxiv. 15)	ix. 26, 27.

I have only taken so much of the Book of Daniel as included the events which happened during the period of the seventy years' captivity—the years B. C. 606 (or the fourth year of Jehoiakim) and B. C. 536 (or the first year of Cyrus). There is another calculation of these seventy years, of which I shall have to speak in the next epoch; but, without doubt, this was the primary calculation, and that which it is not only most Scriptural (see Jer. xxxvi. 22), but most convenient to follow.

As regards the Divine teaching by this prophet, it was partly effected through his personal life and character, and partly through his extraordinary revelations respecting the future. The events, however, which were recorded concerning his life were not by any means intended to be regarded in the light of memoirs. They contained only a few detached facts, and gave a sample of God's dealings with his Church, rather than a biography of the prophet. His life was, for the most part, that of a statesman and politician; and, therefore, would not in its general features

have been profitable for the Jews. It was only where his actions as a faithful member of the exiled Church came into direct antagonism with the heathen power of Babylon, that he left them on record in writing; and even then, as it seems to me, for the simple purpose of confirming believers in their faith. Nothing could have been more oppressively painful to the pious captives than their constant exposure to worldly influences. They were surrounded by temptations to idolatry, to unbelief, and to licentiousness. Every sin for which they had been exiled was here brought before them with renewed powers of seduction; and had they been left to themselves, they would, no doubt, have fallen victims before them. But there was an Almighty arm holding them up, one which was manifested by directing Daniel in the great metropolis of the empire, and Ezekiel in the provinces. Indeed Daniel, of the two, was brought into by far the most wondrous relationship with Jehovah; a relationship so surrounded by miraculous agency, that he almost stood among the people of God in Babylon as Moses had stood among them in Egypt. Nor would this analogy between Moses and Daniel be at all capricious; for, during both their lives, the Church was held in captivity. It is true that we read of no cruel bondage in Babylon like that which took place in Egypt; nevertheless the whole conquest of Jerusalem had partaken of the nature of persecution; and certainly, in each of these captivities, heathenism proudly imagined itself the conqueror of the kingdom of God. It was to disabuse Babylon of any such idea, that the prodigies occurred of which we read in this book.

Nor were the lessons useless. Nebuchadnezzar had at last to bow down before Jehovah, and praise him as the only King of heaven "whose works were truth and ways judgment." Belshazzar had to learn it by more

fatal means; finding, when too late, that the prophets of Judah had long since read his destiny, and their God rightly given his kingdom to others. Darius even went so far as to issue his decree, that "men should tremble and fear before the God of Daniel, because he was the living God, and his kingdom one that could never be destroyed" (chap. vi. 26). While Cyrus proved the truth of these deep convictions by issuing a decree for the liberation of the captive Church. Thus Daniel, like Moses, was made instrumental in vindicating the glory of Jehovah, and effecting the deliverance of his people.

And while he was thus acting on the heathen mind, he was at the same time influencing the Church of God, raising it from its depression, and convincing it that no human powers could stifle its Divine life, or resist its onward progress to final triumph. Outwardly, indeed, the whole theocracy seemed on the point of dissolution; it was degraded before its enemies, robbed of its temple and altars, and apparently cast out of the covenant. Was it not natural that many should be tempted to unbelief, to give up all for lost, and conform themselves to the customs of their conquerors? Hence, by Daniel's abstinence in the Babylonian court, the Lord taught his people that they must keep themselves separate. By the deliverance of Hananiah, Mishael, and Azariah, or as they are better known by their Chaldee names, Shadrach, Meshach, and Abednego, he convinced them of his power to protect them if they boldly renounced idolatry. By the destruction of the Babylonian Empire during Belshazzar's feasting, and that through Cyrus who had been announced by name so long back as in the days of Isaiah, he confirmed their faith in the prophets. Finally, by the miracle of Daniel's preservation in the den of lions, he encouraged

them to constancy in prayer during the loss of their temple privileges. Nothing could have been more complete than this system of Divine teaching. It was in strict keeping with the genius of the theocracy; and marked out Israel, as of old, for the Lord's covenant people. Moreover, painful as their exile must have been, these renewed proofs of covenant favour could not but have had a most cheering influence upon their minds, and have prepared them for their new state of probation, when restored to the land of their fathers.

But even greater than these miraculous interpositions, were the sublime visions granted to, and interpreted by, the prophet. For the present, as I have remarked before, we defer those in the last three chapters; of the rest, two were merely personal, referring only to the destruction of Babylon, and containing in them nothing practically new (see chap. iv., v.). Four others remain. 1st, *Nebuchadnezzar's dream respecting an image whose head was gold, etc.* (see chap. ii. 31–35). Daniel's interpretation of this dream was for the Church, however, more than for Nebuchadnezzar; because it involved a prediction concerning the Messianic kingdom, and was given for that express object. Still it was eminently political before it became Messianic, and opened to view a wondrous picture of the rising and falling of great empires. It is sometimes, for this reason, called Daniel's vision of the four monarchies. As a matter of exposition in the present day, Daniel's interpretation of this dream is easy enough. We speak of the Babylonian, Medo-Persian, Grecian, and Roman empires, in the vision, as naturally as possible, because we now read its fulfilment in the light of history. But we ought to recollect that, in the time of the exile, only two of these empires had been brought upon the scene of history; viz. the

Babylonian and the Medo-Persian. Every careful reader of Isaiah must have already known, from his 21st chap. and 2nd verse, that Babylon was to perish by the Medes and Persians (comp. Isa. xiii. 17). Hence there could have been no difficulty in unravelling the first half of the vision; but what empires were accurately noted in the two latter parts of it remained for the present a secret.

We shall soon see that more light was thrown upon this succession of monarchies in the 8th chap.; but, let it be remembered, there was an interval of fifty years between the two, so that in viewing God's revelations progressively we are not at liberty to bracket them together. The great truth, however, revealed in this vision to the Church consisted in the fact that a "stone cut out without hands smote the image on his feet, and breaking the feet into pieces became a mountain which filled the whole earth;" a description which, to be in unity with other pages of prophecy, could not but be understood of the Messianic kingdom, because that alone was described as being everlasting as well as universal. And so said Daniel: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, etc." (chap. ii. 44). The immense importance of this vision will be seen at once, inasmuch as it effectually prevented the Jews from rashly expecting their Messiah on their immediate return from exile. Past prophets had already intimated this fact; but it was none the less valuable on that account, being an additional remembrance, much more directly given and more easily interpreted than any of the former predictions. Moreover, it opened to them the signs of his advent; for he could not introduce his kingdom, by the terms of his vision, until the Babylonian and two succeeding great

empires had perished, and a fourth empire had made its appearance. Hence it had a tendency to keep the Church always on the watch, and to mark the great dispensations of Providence in the world as the precursors of its approaching salvation.

The second prophetic revelation of historical importance was vouchsafed by dream to Daniel himself, and did not take place till forty-eight years after the preceding dream of Nebuchadnezzar, viz. in the first year of Belshazzar. It is generally known by the name of "*The vision of the four beasts*" (chap. vii.). The first half of this vision only represented the same truths which were set forth in the one just considered, but under a different form. Instead of the four great monarchies being pictured by one image of different materials, they were pictured out as four distinct wild beasts (ver. 1–7); but to show their identity, the same interpretation of them is given, "These great beasts are four kings (or kingdoms) which shall arise out of the earth." And this identity is still further proved by the fact that the "kingdom of the saints, the everlasting kingdom," *i. e.* the Messianic, is immediately to succeed, and to be victorious over the fourth or last of these monarchies. So far the two dreams corresponded; but here they diverged. Daniel was informed that out of this fourth empire ten different kings or kingdoms should arise; and then, another, a little one, apparently insignificant, but powerful enough to subdue three of the former, and to persecute the saints of God in a spirit of bitter hostility to Jehovah. He was afterwards told that this blasphemous and persecuting power should be permitted to reverse the laws of God and man for a certain period, expressed by "a time, times, and dividing of a time;" but that in the end God himself should sit in judgment, the beast and the

power of the horn both be destroyed, and Messiah receive the investiture of his kingdom (ver. 13, 14).

It is not for me, in this work, to assume the office of a prophetic expositor any further than the sense is contained in the passage itself, else I should soon get on Christian and leave the Jewish ground. Let us divest ourselves, therefore, of present knowledge, and endeavour to read this prediction in the way a pious Jewish captive may have been supposed to read it. For this purpose let us recall the teaching of Isaiah, who had announced with tolerable distinctness that Messiah should not gather the whole kingdom of Israel at his first appearing. An unbelieving mass was to reject him, and the powers of the world were to be confederate against him. In the mean time he was to preach righteousness, and open rivers of life in the parched wilderness of the heathen world. In a word, the Gentiles were to flow to Zion. Nevertheless, there was afterwards to be a full, fixed, and everlasting redemption of *all* Israel; and in that day the kingdom was to be the Lord's, peace was to be universal, the curse was to be removed, and a new heaven and a new earth to appear. Presupposing, then, the existence of a glimpse into the future like this, I think it obvious that every enlightened Jew in Babylon would connect this predicted persecution of the saints with the period of Messiah's rejection by the powers of the world. They would naturally infer that the same powers which were hostile to him would be equally hostile to the elect remnant who believed in him. And this would harmonise with those predictions in various prophets, where the process by which full salvation was to be given to Israel was announced as painful and troublous, and full of judgments. But while this view of the Church under persecution was taken in direct

connection with an opening of the Messianic kingdom, I think it clear, almost beyond a doubt, that they looked upon the period of it as of no very extended duration. It was here denoted by "a time, times, and dividing of a time;" or, possibly, three years and a half. The intention of God seems to have been to conceal the long period of the Church's persecuted condition, by giving no very precise definition of the number, in order that the main point of the prophecy, upon which his people were always to have their eyes fixed, might not be lost sight of. Hence, while they were not insensible to the trials and conflicts which awaited the Church, they were probably ignorant of the true prophetic perspective, and improperly antedated the setting up of their full Messianic kingdom.

The next vision was granted to Daniel two years after this, and was important as throwing light on the order of succession in the four predicted empires. It is called *The vision of the ram and he-goat* (chap. viii. 3–12), and it taught the Jews, that, whereas the kingdom of the Medes and Persians was to succeed the Chaldæan empire, that of Greece was to succeed the Medo-Persian. Thus they were divinely instructed respecting the names of every one of these empires except the last; of which last, all they knew was, that it should be diverse from the rest, and branch out into ten kingdoms, one being a fierce persecutor of the saints, and enduring till Messiah's kingdom should be universally triumphant.

It is worthy of special notice that the former persecuting power just mentioned, and which was to endure for "a time, times, and dividing of a time," sprang out of the *fourth* great empire; and even then not till ten separate kingdoms had been evolved from it. I say this is worthy of special notice, because in the vision of the

ram and he-goat, Daniel announced another persecuting power springing out of the *third* great empire, viz. the Grecian; and it is clear that unless we mark this point of difference, these similarly antagonistic powers may be confounded. When the great horn of the he-goat was broken, or, as Daniel explained it, when the first king of Grecia was overthrown,[1] four princes were described as taking his place in the kingdom; in the latter time of which kingdom (see ver. 23), a "king of fierce countenance was to arise, who should stand up against the Prince of princes, and destroy the holy people, and desolate the sanctuary for two thousand three hundred days." No attentive Jew, who studied this prophecy in Babylon, could fail to perceive that the persecuting power here predicted belonged to an epoch in the Church's history differing from the former; not only because the one was to make its appearance during the Greek empire, whereas the other was to appear during the next or *fourth* great empire, but because the periods of their cruel domination over the Church, and the terminations of their power, were described altogether differently. As time rolled on and events unfolded themselves, some Jews probably recognised Antiochus Epiphanes as the first of these tyrants; others, the Roman empire which established itself in Greece, and persecuted the people of God in Palestine; but in the Babylonian epoch, only an outline was seen of this power, and a general notification given of its approach, so that when it came, the people of the Lord might be somewhat prepared to expect it. This prophecy, however, quite as distinctly predicted its ruin as its rise, and thus left the Church with a consolatory

[1] He means the first king of Grecia that came upon the stage of Asiatic empire and overthrew the Medo-Persian power (*i. e.* Alexander).

promise which could not but have brightened up its prospects for the future.

We now come to the fourth revelation which Daniel received, not by dream or vision, but by direct communication from the angel Gabriel. This occurred while he was fasting and praying, in the first year of Darius, and is known generally as his *Prophecy of the seventy weeks.* It appears, that in consequence of the conquest of Babylon, B. C. 539, Daniel was reading the Prophet Jeremiah, and dwelling on his celebrated prediction of the seventy years, sixty-eight of which had now passed away. At a crisis so solemn, the prophet could not but humble himself, and plead with the Lord in behalf of his afflicted people. Upon which, without delay, Gabriel was sent forth to comfort and instruct him: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." To appreciate this announcement, we must remember how the past prophets had always connected the bringing in of everlasting righteousness and the complete forgiveness of sins, with the salvation of Messiah. The ancient Jews, therefore, as naturally identified these things as we do, though they could not see them as clearly. Hence, when Daniel was informed that only seventy weeks were determined upon before the accomplishment of such blessed promises, he must necessarily have understood it as a direct declaration of the time which should precede the Messianic era. Now, so far as this announcement went at present, nothing was very precise; for neither the date from which the seventy weeks were to commence, nor that at which they were to terminate, had been marked. But

not to leave the calculation incomplete, the angel proceeded at once to give these points of reckoning: "Know, therefore, and understand; that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." The prophet was here informed that there should first be a decree to restore and to build Jerusalem; but that the work should be attended with great difficulty, and be met by great opposition (comp. Neh. ii.–vi.). Thus the exiles were comforted by the conviction that they should be fully restored; while, at the same time, they were kept from undue elation by these anticipated troubles.

Their greatest comfort, however, was that the time was now accurately defined between the decree of restoration and the Messiah. But what time? Could it be seventy literal weeks? Impossible. Even as long ago as Micah, God had told them that there should be an historical interval between the deliverance from Babylon and the birth of Messiah in Bethlehem. Moreover, we have seen this conviction gradually growing more and more, until Daniel himself settled it by predicting that Messiah should not appear before the kingdom of the Medes and Persians, and its successor the Grecian, had both passed away, and a fourth kingdom had taken their place—events of far too great a magnitude to happen within seventy literal weeks. For this reason the Jews obviously interpreted it by their familiar reckoning of seventy weeks of years. This was a great step gained in their knowledge of Divine revelation, and must have mainly contributed to the expectation of Messiah's advent which we know to have been so prevalent among the Jews in the time of Christ. As to the decree for

rebuilding Jerusalem here spoken of, it may very likely have been originally understood of that which Cyrus issued, B. C. 536, for the liberation of the exiles. But an accurate criticism of this decree, which is given in Ezra i. 2–4 (comp. also Ezra vi. 3–5), would have showed them that that expressly concerned the rebuilding of the *temple*, not the city; although, of course, to a certain extent, the one was involved in the other. A few years more, however, probably corrected this idea, supposing it ever to have been entertained, for we read that Ezra obtained a decree from Artaxerxes, having no other object than to restore the polity and consolidate the general affairs of the kingdom (Ezra vii. 1–26), a work which he entered on B. C. 458, as we shall see in due time, and from which this prophecy of seventy weeks of years was no doubt afterwards calculated.[1]

But to proceed. A prophet so highly inspired as Daniel was not likely to be left at this point, when Isaiah had had Messianic truth vouchsafed to him, such as we saw in his 53rd chapter. If when this Anointed one came, he was to be "wounded for our transgressions," and to be "cut off out of the land of the living," "pouring out his soul unto death," "and making it an offering for sin" (Isa. liii.); it was only natural that at this point in the vision a date should be given for so remarkable,

[1] It is most remarkable that the crucifixion of Christ took place exactly 490 years after this event, as is shown by Prideaux, who also shows, that as the date began with Ezra's restoration in 458, so the first seven weeks ended with Nehemiah's last act of reformation, by which the restoration was concluded, B. C. 409, *i. e.* exactly 49 years. Some commentators (*e. g.* Hengstenberg and Lord Arthur Hervey, etc.) date the 70 weeks from the decree issued for Nehemiah in the 20th year of Artaxerxes; but the former, to my mind, seems most obvious and correct (see remarks on Nehemiah).

and to the popular mind so incredible, a transaction. Consequently, we find it in the next verse: "After threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are continued." Two melancholy facts were here announced, each standing in close relation to the other. By the first, Daniel learnt that Isaiah's predictions of Messiah's sufferings and death was something of clear historical certainty, and that it should be fulfilled within the last week of these seventy weeks of years. By the second, he learnt that Isaiah was to be perfectly and literally understood, when he had spoken of the rejection of a large mass of Jews on account of their unbelief in Messiah: otherwise, why were they threatened with a second destruction of Jerusalem?

The reflecting and right-minded among the covenant people must have perceived that nothing but a new phase of national unbelief could ever subject them to a repetition of disasters similar to that under which they had been lately suffering. If the new sanctuary they were about to build, and the new city whose restoration they were soon to witness, were, like God's former heritage, to be given up to destruction, what could be the cause of it, unless the same Divine displeasure? This renewed desolation of the temple after Messiah's appearance could not but have had the effect of strengthening them in the opinion that a new dispensation, different from the Mosaic, was to be introduced;[1] especially in view of the next verse of the prophecy: "And he shall confirm the covenant with many for one week; and in the midst of the week

[1] See my remarks on Joel, Isaiah, Jeremiah, etc.

he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." The first question in the mind of a Jew on reading this passage would be, whether the person described as putting away these temple sacrifices was the heathen prince before spoken of, or Messiah. He would naturally strive to believe the former. But to what purpose? For even if it were the work of a heathen enemy, yet the whole context proved that it was to be done under the sanction and by the will of the Messiah. Hence if not instrumentally, it would nevertheless be virtually, his act. By which view of the subject, Isaiah's prophecy of "Levites taken from the Gentiles," and Jeremiah's of "Levites multiplied indefinitely," together with the "New Covenant," and the "Ark of the Covenant being no more remembered," would all be so much the more clearly understood. I do not say that this would be the case with the mass; for low and carnal views of the Messianic kingdom were, I believe, always predominant among the more worldly-minded Jews. I only mean that the more spiritual portion of the people would see in these things a new symptom of coming change in the Mosaic dispensation. They would expect a Messiah who, though he might be severe in his method of chastising their unbelieving brethren, and even remove his covenant from them, would yet "confirm the covenant" with themselves during this awful crisis, and finally bring about a "consummation" of his judgments on the whole nation.

That there was to be a Messianic termination to those national judgments has been often shown in the preceding pages; in fact, the idea was as familiar to the Jewish nation as a household word. Consequently I cannot sup-

pose that the language of the 27th verse of this chapter was understood in any other sense; I cannot believe that any Jew would regard "the overspreading wing of abomination" here announced as destined to endure upon the holy land for ever. Indeed, the verse itself, if critically examined, leads us to an opposite opinion; for it says, "he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." The obvious meaning of which is, that a time should come when the judgments of God were to be terminated. Daniel uses the word כָּלָה, which, though it sometimes signifies "to waste, even to destruction," or "to make a full and utter end of," as in Job vii. 9, yet it could not have been understood in that sense here; otherwise it would have directly contradicted Jeremiah, in chap. xlvi. 28, "Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end (כָּלָה) of all the nations whither I have driven thee, but I will *not* make a full end (כָּלָה) of *thee*."[1] There was hope, therefore, of a termination to these judgments. They were only to endure "*until* the consummation" or time determined upon. Perhaps our Lord alluded to this in Luke xxi. 24, where he said, "Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled" (comp. also Rom. xi. 25).

We need not say any more at present about these hopes and fears of the Church. We shall soon come to another prophet, viz. Zechariah, who followed both Isaiah and Daniel on this subject, and brought out the truth still more plainly.

[1] Comp. Isa. x. 20–23; where the word "consumption," instead of "consummation," is used by our English translators both in verses 22 and 23.

NINTH PERIOD.

FROM THE RESTORATION OUT OF BABYLON, B.C. 536, TO THE CLOSE OF THE OLD TESTAMENT CANON, ABOUT B.C. 400.

THIS EPOCH EXTENDS OVER A PERIOD OF 136 YEARS, AND IS CONTAINED IN THE BOOK OF EZRA, THE REMAINDER OF DANIEL, THE PROPHECIES OF HAGGAI AND ZECHARIAH, THE BOOK OF ESTHER, A FINAL GROUP OF PSALMS, THE BOOK OF NEHEMIAH, AND THE PROPHECY OF MALACHI.

THERE can be no doubt that the captivity, though a judgment for sin, had proved a blessing in disguise. It was designed to detach the Jews from their idolatry, and to separate them from the idea that because they were the covenant people of God they could not be removed from their land. At the same time the abundance of Divine revelations vouchsafed to them in Babylon was meant to encourage their drooping spirits, and prepare them for a further period of probation when the appointed time for their exile should have expired. We now begin the epoch in which it did expire, and shall have to trace their restoration to the Divine favour in connection with renewed prophecies.

The first subject presenting itself will be—

THE BOOK OF EZRA.

Ezra means, in Hebrew, 'help.' His name in the Greek is Esdras; but I need hardly say that he was not the author of the two apocryphal books which bear his name. He was both a scribe and a priest, and was a descendant from Phinehas, the son of Aaron. The reverence of the Jews for Ezra is so great, that they consider him next to Moses in all matters connected with the inspired cause.

The arrangement of facts in this book is chronological; the first six chapters containing the history of the return of the exiles under Zerubbabel, B.C. 536, and the rest an account of their next return under Ezra himself, about seventy-eight years after, or B.C. 458. In connection with this period, it may be well to put down a tabular statement of the Medo-Persian dynasty, so far as it extended over the rest of Scripture history.

Kings.	Scripture Events.	Dates.
		B.C.
Cyrus, ... reigned 7 years.	Return of Jews from Babylon.	536.
Cambyses, ... ,, ditto.	This was the Ahasuerus mentioned in Ezra iv. 6.	
Smerdis, ... ,, 7 months.	This was the Artaxerxes mentioned in Ezra iv., who stopped the works of the temple.	
Darius Hystaspes, ,, 36 years.	In the 2nd year of this reign *Haggai* and *Zechariah* began to prophesy.	
Xerxes, I., ... ,, 21 years.	Prophesied of by Daniel, xi. 2.	
Artaxerxes Longimanus, 41 years.	Ezra returned in the 7th year of this king's reign when Daniel's prophecy of 70 weeks commenced	458.
	Nehemiah returns in the 20th year..	445.
	Ezra publishes the Hebrew Scriptures	444.
	Prideaux affirms that this was the Ahasuerus who married Esther, which he places about B.C. 458.	
Xerxes II. ..... ,, 45 days only.		
Sogdianus..... ,, 7 months.		
Darius Nothus, ,, 19 years.	In the fifteenth year of this reign, Nehemiah finished the last act of his reformation, just 49 years after it had been begun by Ezra, thus ending the first seven weeks of Daniel's prophecy of 70 weeks	409.
After whom were only four kings more, the last king *Darius Codomannus*, the Ram of Daniel's Vision, chap. viii.	*Malachi* prophesied at this time	408,9.
	The Samaritan temple on Mount Gerizim began to be built	408.

It will be seen from this table, that, while the Book of Ezra claims priority among the writings of the present epoch, from the fact of its giving a general outline of the post-exilic events, yet the prophecies of Haggai and Zechariah really preceded it.

Postponing these, however, I propose to analyse this book by looking at the Jews in two distinct aspects:—

I. As liberated Captives.

II. As a reinstated Church.

I. What was taught them as liberated Captives.

(*On their first departure under Zerubbabel and Joshua.*)[1]

That—	EZRA.
They owed their restoration to God's faithful remembrance of his promise by Isaiah (see Isa. xliv. 28; xlv. 1, 13)	i. 1–4.
Their first mission was to rebuild the temple in Jerusalem	i. 2–6.
God expected them to offer willing contributions toward that object	i. 4; ii. 68–70.

(*On their second departure under Ezra.*)

That—	
Ezra was commissioned to be their leader both in things temporal and spiritual ...	vii. 1–28.
The goodness of God was to be acknowledged throughout this deliverance	vii. 27, 28; viii. 18.
It was better to trust in the Lord for protection on their journey to Jerusalem, than to depend on the strength of the Babylonian soldiers	viii. 21–23.

[1] Zerubbabel was grandson of king Jeconiah; and Joshua, grandson of the high-priest Jozadeeh, the son of Seraiah, who was high-priest when Jerusalem was destroyed. Hence the former of these was descended from the regal and the latter from the pontifical family in a direct line.

II. What was taught them as a reinstated Church.

	Ezra.
Gratitude to the Lord for his having preserved all the vessels of gold and silver which Nebuchadnezzar had taken from the temple	i. 7–11.
Order and precision in the numbering of the Priests and Levites, and other Church officers	ii. 1–60; viii. 15–20, 24–36.
Caution about things doubtful, in the absence of the Urim and Thummim	ii. 61–63.]
The duty of keeping those feasts and making those offerings which were prescribed by the Mosaic ritual, so far as it was possible, even before the whole of the temple service could be celebrated [1]	iii. 1–6.
The inferiority of their new temple to the former one [2]	iii. 12, 13.
The continued opposition of Satan (comp. Zech. iii. 1), who, when disappointed by their deliverance from Babylon, raised up resistance among the Samaritans against them	iv. 1–24.
God's faithfulness to his Church in comforting it once more by the spirit of prophecy, and permitting the temple to be at last completed [3]	v. 1–17; vi. 1–22.
The backsliding tendency of their own hearts, which allowed them so soon to violate God's law by intermarriages with the heathen ...	ix. 1, 2.
The duty of immediate repentance and reformation	ix. 3–15; x. 1–44.

[1] "They first reared an altar among the rubbish of their ancient temple, and resumed their customary sacrifices, and observed the feast of tabernacles."—Jahn, *Hebrew Commonwealth*.

[2] It appeared, from the record found at Ecbatana during the reign of Darius Hystaspes, that Cyrus had ordered a temple to be built twice the size of Solomon's. It is therefore probable, that these orders had been neglected by the Persian ministers of state. See Jahn, *Hebrew Commonwealth*, book vii. sect. 54.

[3] This temple was commenced in the reign of Cyrus; slowly continued

It was in the first year of his reign that Cyrus decreed the release of the Hebrew people, and undertook to rebuild their temple. Why he should have done the latter at such a cost to the royal treasury only seems capable of solution in the way that Josephus relates (*Antiq.* xi. 1, 2), viz. by Daniel's having shown him the prophecies of Isaiah referring to him. Scripture, indeed, seems to warrant this report; or how could Cyrus have said that "Jehovah had charged him to build Him a house in Jerusalem?" But whatever was the cause, this proclamation extended liberty to every captive,—to the Israelites in Assyria as well as to the Jews in Babylonia, and restored to them all the vessels of gold and silver, in number 5,400 (chap. i. 11), which Nebuchadnezzar had taken from Jerusalem.

The captives were thus dealt with in great mercy, and taught, at the very outset, that they no longer needed to dread the power of heathendom, because, for the present, it was on the Lord's side. While the Church had been chastened, the heathen empire which ruled over it had become inspired with a reverence for its grandeur, and had been brought to acknowledge the universal authority of Jehovah. Who can wonder, then, that, under such encouragements, nearly fifty thousand persons should have started forth from Babylon? Or that among the exiles of Israel in other parts of the Persian empire, large numbers should have joined the Babylonian captives? Yet of this there seems no doubt. The proclamation of deliverance was general; and therefore every one whose condition could be at all improved by a return to Palestine may naturally be supposed to have availed himself of

under Cambyses; stopped by the usurper Smerdis; recontinued in the second, and finished in the sixth, year of Darius Hystaspes.

it. Besides, how else can we account for the settlement of Israelites in Galilee mentioned so pointedly by the author of the First Book of Maccabees (chap. v. 9–24)? It does not follow that they returned in the same camp or caravan with Zerubbabel and Joshua; they may possibly have arrived, one after the other, in small companies. Nevertheless, there must have been to some extent a reunion of the twelve tribes of Israel. Not a complete, yet, at all events, a primary fulfilment of Ezekiel's prediction respecting the sticks of Judah and Ephraim must have taken place. The Church, indeed, could not mistake this for the final accomplishment of the prophecy, because it lacked the Messianic element; yet it was sufficiently accurate in its leading features to be regarded as a preliminary accomplishment of it, and to suggest the manner in which, when Messiah came, he would "build up the fallen tabernacle of David," and restore the tribes of Israel to their original unity.

Amid these cheering marks of Divine favour, however, we find that God permitted difficulties and trials to arise; as if to convince them that before their Messianic deliverance every phase of the Church's experience must be mingled more or less with sorrow; as if to remind them that their rescue from captivity was not a full redemption, and that Satan still opposed them on the ground of their being the covenant people of God.

Let us remark, then, how admirably God was balancing the different dispensations of his providence in order to suit the state of his people. What if they had had nothing but uninterrupted prosperity? Then faith in their Messiah, and hope of a better restoration than their present one, would most likely have been swallowed up in the delights of sight and sense; excited self-congratulations and over-estimated views of their returning national

glory would have tended to eclipse the more important blessings predicted by former prophets, and have rendered them anxious only to assert their pre-eminence among the nations by displays of worldly power. But as it was, these natural tendencies of their hearts were allowed no room for exercise. The cold chills of adversity left no opening in them for any outburst of overheated zeal or ambitious patriotism. They were sufficiently encouraged to feel sure of Almighty protection; but, at the same time, they were so humbled and chastened as to feel that the restoration from Babylon could not be their promised rest. This Almighty protection was displayed by the wonderful manner in which the Lord still turned the hearts of the Persian kings toward the interests of his Church; first by inclining Darius Hystaspes to grant permission for the rebuilding of the temple,—a permission instantly taken advantage of (chap. vi. 15); and secondly, by his leading Artaxerxes Longimanus to issue that celebrated decree (chap. vii.) under the sanction of which Ezra went back to Jerusalem, B. C. 458, to restore the city and consolidate the kingdom.

From this time we may regard the restoration as fully inaugurated. It is true that Nehemiah came from Babylon twelve years later, in order to finish the walls of the city, and otherwise complete the reorganisation of state affairs. But Ezra's return was, after all, the grand central point of the restoration. He received power to appoint judges in the land, superior and inferior, to rectify abuses, enforce the observances of the law, and to punish the disobedient with fines, imprisonment, banishment, or death, according to the nature of their offences. He does not say in this book to what extent he carried out these powers; but we may see by the very summary manner in which he ordered the people to put away their heathen

wives, lest the Church should relapse into idolatry, that it was with no unsparing administration of justice.

I shall not say more at present concerning Ezra and his times, because the whole subject will extend throughout this epoch, and be brought out more or less in every successive portion of Scripture.

I therefore now return to an earlier writer, and review—

THE BOOK OF THE PROPHET HAGGAI.

The notice we have of this inspired writer is so very short, that we can scarcely glean any information respecting him. His first prophecy is dated in the second year of Darius Hystaspes: but possibly others may have been previously delivered which were not written out for the benefit of posterity.

He probably came back from Babylon in the first year of Cyrus with the general body of exiles, and was called to the prophetic office some time during the interval between that return and the accession of Darius; but at what exact period we know not. At all events, when the period arrived in which his services would be required, the Spirit of the Lord had prepared him for his work; and therefore, soon after the death of the usurper Smerdis, when the prohibitory decree against any continuation of the temple had expired, we find him immediately addressing himself to the exigency of the times, and stirring up the Church to a faithful discharge of her duties. This he did in four discourses,[1] all delivered within three months, and each admirably adapted for its particular object.

[1] These discourses were as follows: the first in the 6th month, B.C. 520; the second in the 7th month; and the last two both in one day in the 9th month.

Their scope may be seen in the following divisions, viz.—

I. Rebuke.
II. Duty.
III. Encouragement.

I. What was taught in the way of Rebuke.

That—	HAGGAI.
They were guilty of ingratitude and selfishness, in neglecting the temple to build their own houses ...	i. 2-4.
Judgments were being sent on them from heaven, and would continue until the work was resumed ...	i. 6-11.
God was treating them as ceremonially unclean ...	ii. 10-14.
They had not as yet been awakened or improved by their affliction	ii. 17.

II. What was taught in the way of Duty.

That—	
They should consider their ways and repent	i. 5, 7.
They should go up to the mountains of Lebanon and get wood to proceed with the temple[1]	i. 8.
Although the promises of God seemed to fail in their new temple; yet their faith should be strong, and their labour in the work be as vigorous as ever	ii. 4.

III. What was taught in the way of Encouragement.

That—	
If they completed the temple, God would be glorified in it	i. 8, 13.
God was fully as much with them now in this apparently reduced state of the theocracy, as he was when Israel first went out of Egypt, because his covenant was perpetual	ii. 3-5.
God would shake the mightiest kingdoms of the earth, and make them all conduce to the glory of his holy temple through the Messiah[2]	ii. 6, 7.

[1] It must be remembered that Cyrus had granted the Jews cedars from Lebanon for the building of the temple. See Ezra iii. 7; vi. 3, 4.

[2] It is doubtful whether this passage refers to the *person* of the Mes-

	HAGGAI.
In this respect, the glory of their present temple, though now so mean, should ultimately excel that of Solomon's	ii. 8, 9.
They should be at once blessed of God with fruitful harvests, as a pledge of his mercies toward them ...	ii. 18, 19.
In all the future commotions and revolutions of heathen nations God would still keep his covenant Church in sight, and preserve it near and dear to himself [1] ...	ii. 21–23.

If any one is to understand this prophecy aright, he must first know the grounds on which the Jews displayed so much backwardness in availing themselves of their opportunity to continue the building of the temple. It appears that on the death of Smerdis, *i. e.* the first Artaxerxes of Ezra (chap. iv. 7), there was nothing to prevent this work. Indeed, Zerubbabel and Joshua, with a few holy men, did begin (Ezra v. 1); but the mass of the people were indifferent; they "built their own houses, yet allowed the Lord's house to lie waste" (chap. i. 4). No doubt one main cause of this was their own selfishness; yet plausible pretexts were alleged in self-defence. At first they said, "The time is not come, the time that the Lord's house should be built" (chap. i. 2); by which they meant that the period of 70 years from the destruction of their ancient temple had not yet expired, and therefore the

siah, or to his *times*. The Septuagint translates "desire of all nations," by "the precious things of all nations." So Jarchi and R. David, Kimchi. Be this criticism, however, as it may, the prediction of Messianic glory in the temple is quite clear. Hengstenberg translates it, "*the beauty of all the heathen shall come*," which rather agrees with the Septuagint, and is, I think, to be admitted. Bishop Chandler, in his *Defence of Christianity*, shows that the ancient Jews in the time of Christ expounded this text of Messiah, cap. ii. p. 81. Among the later Jews, R. Abarbanel does the same.

[1] Zerubbabel is here put for Messiah, just as David is in Hos. iii. 5. So says R. Abarbanel, and the ancient author of Bereshith Rabba. See Bishop Chandler, *idem*, p. 205.

voice of prophecy did not require them to commence the work. A month later they seem to have urged the discouragements which they felt on account of their new temple being so inferior to the first. This inferiority arose from several sources; its golden ornaments and workmanship fell far short of Solomon's temple; its materials were meaner, consisting chiefly of the old stones dug up out of the ruins of the former; all those out-buildings were lacking which in Solomon's time rendered the temple so magnificent; there were lacking also several very important elements connected with the theocratic worship, such as the Ark of the Covenant, the Shechinah, the Urim and Thummim, the holy fire upon the altar, and the holy anointing oil. To weak faith and worldly tempers these things might naturally seem discouraging. Yet they formed no justification for neglect of duty, as the Lord evidently showed them by afflicting the land with famine.

It was under such circumstances that Haggai commenced this prophecy. He told them that they were guilty of ingratitude and selfishness, and were being justly treated by the Lord as ceremonially unclean. He exhorted them, therefore, to a due consideration of their ways and a prompt execution of their duty. And to encourage them all the more, he assured them that if they completed the temple God would be glorified in it. They were not to suppose that its apparent inferiority to that of Solomon's should continue. For the present, indeed, it might do so; yet a time was coming, when "the glory of this latter house" should exceed "the glory of the former." Isaiah's great promises should not be lost to the Church; they were only reserved for the future. How could it be otherwise when they were still his covenant people? God could not deny his own word,

"According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not." What an inestimable consolation was this! What a pledge of perpetuity, and fountain of hope for the faint-hearted! But let us observe the unity of purpose between the pre-exilic and the post-exilic prophets. Every former prophet had announced that the final glory of the people under their Messianic government could only be ushered in by severe tribulation. Here, then, the same truth was presented. The earth must be shaken; all nations must be divided. "Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." Now whether we consider "the desire of all nations" to represent Messiah in person, or to be "the beauty of all the heathen" when they were to flow into Zion during the Messianic age; yet the idea conveyed is the same. Every returned exile must have felt that in this prophecy there were infinite blessings made over to God's kingdom, but that they could be reached only through a period of disturbance.

And this was made still plainer in Haggai's last discourse (chap. ii. 20–23), where the confusion and overthrow of nations was revealed too plainly for any possible mistake. Such, also, had been Daniel's prediction in relation to the great empires of the world; the Persian empire was to be overthrown by the Grecian, the Grecian by another empire more powerful than any of the former, and that in its turn by the Messianic kingdom. The same truth had been stated also, only in less general terms, by the Prophet Ezekiel. Hence,

the Jewish mind was thoroughly impregnated with the belief that salvation must appear through the thunderstorms of political revolution. To ourselves everything in this prediction is clear enough; for we read in history how the Persian empire, losing its prestige under Xerxes, was soon overcome by Alexander; and how, from that time to the age of the Roman Cæsars, every element of confusion reigned over the earth. Moreover, we see from the New Testament, how these great convulsions of the world's empires are destined to endure until the Messiah's kingdom shall be perfected in an age of millennial blessedness (comp. Matt. xxiv. 6, 7; Heb. xii. 26–28; Rev. viii.–xx.). But this immense breadth of fulfilment could not have been detected by the ancient Jewish Church. It was enough for that age of believers to know, that all those proud heathen neighbours, who were then looking down upon the restored kingdom of God with a feeling of philosophic indifference, would be shaken to pieces by one another in furtherance of Zion's promotion, and of the Messiah's glory; and that then, this new temple of Zion, this renewed symbol of the theocratic government, mean as it might appear now, would rise into the perfection of beauty; in a word, that Jerusalem, with its temple and its covenant, would then be sanctified and glorified by Messiah's appearance,—the converted heathen flowing into it, and the full splendour of the theocracy being ultimately restored in Him.

By means of these encouraging promises, Haggai succeeded in arousing his countrymen to action. The temple was completed in four years (comp. Ezra vi. 15); and every one had to bow down in humble acknowledgment of the Lord's faithfulness, who had said, on the four-and-twentieth day of the ninth month, "From this day I will bless you."

By the side of Haggai, though a little later, another prophet laboured whose writings we must now proceed to consider—

THE BOOK OF THE PROPHET ZECHARIAH.

This prophet's name signifies "One whom Jehovah remembers." He was the "son of Berechiah, the son of Iddo;" and from chap. ii. 4, we may conclude that he was a young man when called to the prophetic office. This was only two months later than Haggai's first recorded appearance, and about the time of the decree which Darius issued to confirm the Jews in the restoration of their temple.

This book consists of four divisions. First, the introductory discourse (chap. i. 1–6). Secondly, a series of eight visions, and one typical transaction, all of which took place in the third month after the prophet's installation (chap. i. 7–vi.). Thirdly, a collection of four discourses (chap. vii., viii.) which arose out of a question put by the people, whether they were still to keep the fast of the fifth month in commemoration of the destruction of the temple? (comp. Jer. lii. 12). Fourthly, various prophecies respecting the future, which were very largely Messianic (chap. ix.–xiv.).

Considerable doubts have been raised respecting the genuineness of these last chapters, not only by rationalistic writers, such as De Wette, but by some of our own orthodox commentators, such as Mede, Hammond, Newcome, and Secker, and in more modern times by Davidson. One argument made use of is, that these chapters describe Ephraim in existence (*e. g.* chap. x. 7). But in reply to this, it may be said that they never characterise that tribe as an independent kingdom; the name, there-

fore, was only employed as a synonym for the ten tribes of Israel, numbers of whom returned with their brethren from the regions of the old Assyrian empire.

A stronger argument may, at first sight, be drawn from Matt. xxvii. 9, 10, where the evangelist quotes a passage from one of these disputed chapters as the writing of Jeremiah, and therefore leads us to infer that they were the productions of his pen rather than of Zechariah's. But in reply to this, it may be questioned whether the alleged passage of St. Matthew be not, by some means, a corrupted reading. At all events, it is certain that a difference of reading was known among the ancient manuscripts. Thus Augustine says that MSS. were found in his time wanting the word Ἱερεμίου; neither is it found in the Syriac version at present. Hence, many have conjectured that the evangelist only wrote διὰ τοῦ προφήτου, leaving the name of the prophet unmentioned, and that the introduction of Jeremiah's name was an early corruption of the text. If this is not considered satisfactory, others have conjectured that the error arose from some early copyist, who mistook the contracted form, Ζριου for Ιριου, a mistake which was afterwards perpetuated. Hengstenberg has another explanation on entirely different grounds, into which I will not here enter. Enough has been said, perhaps, to convince my readers that no sufficient arguments against the genuineness of these chapters can be deduced from the quotation of St. Matthew. Those who wish to pursue the subject further, may consult the article on Zechariah in Kitto's *Biblical Cyclopædia*, Dr. Smith's *Dictionary of the Bible*, and Hengstenberg's *Christology*.

Assuming, then, the original unity of this prophecy, let me now divide its contents under the following heads; viz.—

I. Teaching in connection with Contemporaneous Events.

II. Future Events connected with Heathen Nations.

III. Predictions relating to the Jews in the times of Messiah.

IV. Intimations respecting Messiah's Office and Person.

I. What was taught in relation to Contemporaneous Events.

That—	ZECHARIAH.
They should turn to the Lord in sincerity, and avoid the punishment of their fathers, by keeping God's statutes ...	i. 3–6; vii. 4–14; viii. 16, 17.
God was jealous for the afflicted state of Jerusalem, and the cities of Judah, and guaranteed their perfect restoration ...	viii. 1–15.
(*By the vision of the rider among the myrtle trees*)	i. 7–17.
(*By the vision of the angel and measuring line*)	ii. 1–5.
Their enemies who had ill treated them, and scattered them, should be on all sides punished and broken up.	
(*By the vision of the four horns and carpenters*)	i. 18–21.
(*By the vision of the four chariots*) ...	vi. 1–8.
Those who still remained in Babylon ought to leave it before it was destroyed[1] ...	ii. 6–9.
The Church need not despair of God's acceptance of its renewed temple services; for though they had been temporarily suspended, yet, now, no opposition of Satan could prevent their being favourably resumed (*by the vision of the high priest Joshua before the Lord*)	iii. 1–5.

[1] This destruction of Babylon arose from the rebellion of the people under Darius Hystaspes, when a great slaughter occurred, and the walls of the city were destroyed.

ZECHARIAH.

The general welfare of the theocracy, both in respect to its spiritual and civil government, should be plainly manifested in the face of all opposition; but solely by the power of God's Spirit, and not by any human instrumentality (*by the vision of the candlestick, with the two olive trees*)	iv. 1–14.
Severe judgments awaited all those who grossly and wilfully violated the moral law of God [1] (*by the vision of the flying roll*) ...	v. 1–4.
If they were guilty of such crimes, they might be removed in another captivity to distant lands (*by the vision of the Ephah, and the woman in it*)	v. 5–11.
Having now returned from captivity, the four fasts which they observed in Babylon should be seasons of holy joy [2]	viii. 19.
In general, instead of being solicitous about the observance of fasts, they had better observe the moral law of God	vii. 4-14.
As they had been punished for sin by God, and seen the vanity of idolatry, they should now implore the Divine blessing only	x. 1–4.

II. What was taught by Future Events predicted concerning Heathen Nations.

That—

Babylon should be chastised still further [3] ...	i. 15; ii. 6.

[1] It is probable that the mention of "false swearing" and "thieving" is intended to represent a violation of both the tables of the Law.

[2] Let me subjoin a list of these four fasts, with the occasions of them:

1.	In the	4th	month;	in commem.	of	Jerusalem's capture by the Chaldeans — Jer. lii. 6, 7.
2.	„	„ 5th	„	„	„	the Temple being burnt — Jer. lii. 12, 13.
3.	„	„ 7th	„	„	„	Gedaliah's assassination — Jer. xli. 1.
4.	„	„ 10th	„	„	„	the beginning of the last siege of Jerusalem — Jer. lii. 4.

[3] This work of chastisement which was commenced by Cyrus the Persian, was completed by internal revolt (see preceding note).

	ZECHARIAH.
God's chariots of war should inflict judgments on all nations of the earth[1]	vi. 1–8.
Persia (called the land of *Hadrach*)[2] should be overthrown by a victorious army; which, marching through Syria and Palestine, should destroy Damascus, and Tyre, etc.[3] ...	ix. 1–7.
They should not have power to overthrow the Jews	ix. 8.
On the contrary, the Jews should contend against the Grecians with illustrious power[4]	ix. 13–17; comp. x. 6.
In the latter times, the scattered flock of Israel should be gathered out of heathendom, the sceptres of which should melt away before it	x. 9–12.

III. What was taught in Predictions relating to the Jews during the times of Messiah.

That—

On account of their rejection of some shepherd, probably Messiah (of whom Zechariah was here a type), the great body of the nation should become a "flock of slaughter," and lose their covenant with God, and brotherhood with Israel	xi. 1–17.
God would introduce them, however, to his favour again; and bring a third of them through the severest trials, until at last they	

[1] This inference is drawn by Hengstenberg, and is founded on the general distributive meaning of the number four.

[2] "*Hadrach*" is a compound word, meaning "*strong weak*." As instances of similarly symbolical names given to cities and countries in Scripture, observe that of "*Ariel*" for Jerusalem (Isa. xxix. 1); also *Aholibah* for the same city (Ezek. xxiii. 4). Again, "*Sesach*" for Babylon (Jer. xxv. 26; li. 41).

[3] This prophecy was literally fulfilled by Alexander the Great. See Prideaux, *Connect.*, vol. i. p. 459. The statement given above is from Hengstenberg; the places being viewed geographically.

[4] How triumphantly this was accomplished in the wars of the Maccabees may be seen in the Apocryphal books of that name.

	ZECHARIAH.
should be reconciled and restored to their covenant	xiii. 9; xiv. 1–11.
In this crisis of their history, they should be menaced by the nations of the earth (comp. Joel iii., Ezek. xxxviii., xxxix.), yet come out victoriously from the conflict. ...	xii. 1–9; xiv. 1–3, 12–15; comp. ix. 13–17.
The theocracy should then be established in perfect peace and universal prosperity ...	ii. 10–13; iii. 10; ix. 10.
During this time, the heathen nations should seek a covenant relationship with the Lord and hold communion with his people in Jerusalem; especially that remnant of them which should be left after the last siege of Jerusalem (xiv. 16–19)	ii. 11; viii. 22, 23.
In this revived period of the theocracy, a new life of righteousness should cover the whole land: expressed by—	
(1) The removal of all idolatry and false prophets	xiii. 2–6.
(2) Every article of sacred and secular use having "Holiness unto the Lord" written on it	xiv. 20, 21.
(3) The removal of every ungodly worshipper from the house of the Lord	xiv. 21.
IV. What was taught respecting Messiah's Person and Office.	
That—	
He should build the temple of the Lord in a far more glorious manner than Zerubbabel was now doing	vi. 12–15; comp. iv. 7.[1]
He should sit both as a king and high-priest, on one and the same throne, devising the best method of securing peace for his people[2] ...	vi. 13.

[1] Bishop Chandler says, "Here the angel mixes things common to Zerubbabel and to the Messiah whom he represents;" quoting Jerome and the Jewish Targum.

[2] "The counsel of peace shall be between them both;" *i. e.* between

	ZECHARIAH.
This last deliverance should be effected by the Messiah's appearance in his majesty on the Mount of Olives, accompanied by his saints; an earthquake announcing or attending his advent, and the mountain so dividing, that the people should find a way of escape through the lengthened valley of Jehoshaphat ...	xiv. 4, 5.
At that time the Lord would give them grace to repent of their guilt against the Messiah, and produce universal mourning among them ...	xii. 10–14.
After a suspense between light and darkness, the promised day of salvation should burst forth, and the theocracy, now no longer confined to one land, spread itself like streams of living water from Jerusalem (comp. Ezek. xlvii. 1–12; and Joel iii. 18) all over the world; the Messiah being its undisputed King	xiv. 6–11.
This repentance of the nation should be attended with a perfect remission of sin ...	xiii. 1.
The houses of Judah and Ephraim should be saved and established in the Lord ...	x. 5–12.
The Messiah should not descend from above in full glory, but grow up like a branch into it (comp. Isa. xi. 1)	vi. 12.
Though he should enter into Jerusalem as a king, yet it should be in an humble and peaceful manner, and without any of the display of worldly pomp	ix. 9.
As shepherd of his people, he should be torn away from the flock by a violent death, to their confusion	xiii. 7.

In order to have a clear appreciation of Zechariah's visions, we must distinctly mark the differences between

the two offices of Messiah. Hengstenberg observes, "by the counsel of peace," is meant the counsel about obtaining peace; just as in Isaiah, "the chastisement of our peace," means the chastisement which has peace for its object.

the two angels described in them. First, it must be noted that the prophet continually represents himself as placed by the side of "an angel who talked with him," one who acted as an interpreter of the visions, pointing them out and explaining them. But in addition to this attendant angel, who was evidently sent by God on purpose to conduct his prophetic revelations, Zechariah describes himself also as both hearing and seeing another angel, "the Angel of Jehovah," one with whom the Jews had long since been familiar, and who had been given to them by covenant promise in Exod. xxiii. 20–25, as a superintending and mediating power for the Church's guidance, consolation, and government.

In his first vision, the prophet saw this angel, as the captain of the Lord's host (comp. Joshua v. 13–15), receiving the report of the state of the kingdoms around Jerusalem. The host had been going to and fro through the earth, and found it at rest, *i. e.* the Persian empire at peace. This brought out the sympathy of the Lord's angel for the covenant people in Palestine, who, since their restoration, had been perpetually harassed and disquieted. Hence his intercession for their welfare (chap. i. 12). Thus the Lord taught his Church that they were not to be discouraged by external appearances. "Cry yet, saying, Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and yet choose Jerusalem" (chap. i. 17). Similar encouragement was afforded by the following visions. Had the kingdom been attacked by enemies from the four winds of heaven? God had means at his disposal, by which those enemies should all be punished (chap. i. 18–21). Was the new city of Jerusalem a small and mean place compared with its former limits? It was declared that it should be much enlarged, and be

"inhabited as towns without walls for the multitude of men and cattle therein" (chap. ii. 4). In the mean time, those who still dwelt at Babylon were exhorted to leave it, lest they should become partakers of its destruction, an event which took place B.C. 516, under Darius Hystaspes, and only four years after this vision. Again, had the building of the new temple been obstructed by the Samaritans? It was Satan's obstruction, in reality, who had but employed them as his agents in the matter. Hence the prophet saw Satan openly endeavouring to resist the ministrations of Joshua. He beheld him standing at his right hand, and accusing the people, through their high-priest, of being not only unworthy of God's favour, but of having been already rejected. Perhaps, in this respect, the vision was but a counterpart to their own faithless complainings. Hengstenberg says, "The people, after their return from exile, mindful of the sins of their fathers, conscious of their own sinfulness, and beholding in what was visible only the first and greatest manifestations of Divine mercy, began to despair of the same, believing that God had for ever rejected the high-priesthood." If so, how gracious was the consolation afforded by this vision! Satan was confounded. "The Lord rebuke thee, O Satan, the Lord rebuke thee. Is not this a brand plucked from the burning?" Joshua, as the people's representative, was not only forgiven every sin, but beautified with new pontifical robes, and fitted for renewed ministrations in the sanctuary (chap. iii. 4, 5).

Once more, did mountains of apparent difficulty lie in the way of a fulfilment of these promises? It mattered not: the theocracy was to be supported by God's Spirit alone, not by any might or power of man; the golden candlestick of the sanctuary was to be fed with oil through the re-establishment of its civil and ecclesiastic governors (of whom

Zerubbabel and Joshua were types); therefore every "mountain" of difficulty was to "become a plain," and the last stone of the temple was to be brought out and laid on the top thereof, with "shoutings of Grace, Grace, unto it." In a word, all impediments, whether human or Satanic, were to be removed; else the promises and the counsels of God would be compromised.

Thus far these early visions of the prophet comforted the Church; but, like all faithful servants of God, Zechariah had to warn as well as to console, and therefore he afterwards published other visions. He told his readers, for instance, of a flying roll which he had seen, twenty yards long and ten broad, exactly coinciding in dimensions with the porch of Solomon's temple (comp. 1 Kings vi. 3), and inscribed on either side with curses against the transgressors of the law (chap. v. 1–4). This was to teach them that the curse of God would hereafter rest on their temple and their houses, if they fell into national disobedience. And the same truth was expressed even more strongly in the next vision; where, under the type of a woman sitting in an ephah, carried away, with a lump of lead laid upon her, into the land of Shinar, *i. e.* Babylonia—the Jewish Church was threatened with being arrested in her sinful courses, and carried away into another captivity, where she would have to remain and be established in a state of permanent exile (chap. v. 1–11). And yet, in consequence of the unchangeable counsels of God, indicated in the next vision by "mountains of brass," he seemed to show the people that after their enemies had accomplished all God's purposes, the chariots of Divine judgment would be ready to start forth toward the four quarters of the globe, and execute Almighty vengeance on every one of them (chap. vi. 1–8). Meanwhile, particular countries were threatened with chastisement.

Babylon was to be destroyed; Persia was to be invaded and subjugated by a victorious army of Greeks. But the Jews were to have a power of resistance, being made as "the sword of a mighty man" against them (chap. ix. 13).

But I pass now to the Messianic portion of this prophecy, which is scattered more or less throughout the whole book, and must be gathered up, therefore, from different parts of it.

One of the first things which Zechariah propounded on this subject was a repetition of the famous prediction respecting the BRANCH, a title of the Messiah which had been already put forth by Isaiah and Jeremiah. This title, however, had been connected before with his kingly office; whereas here it was brought forward in connection with his priestly office. Thus, in the third chapter, Joshua the high-priest, with his attending priests, were all declared to be "signs"[1] or types of the "Branch." In other words, what Joshua was doing for the Church as a mediator with God and the procurer of its pardon and peace, the "Branch" was to do still better by one great and final act of priestly mediation, "I will remove the iniquity of the land *in one day*." Here, then, the Jews were again taught to combine the kingly and priestly offices of the Messiah; according to that ancient saying of David's, "Thou art a priest for ever after the order of Melchisedec" (Ps. cx. 4). This was particularly illustrated by the circumstance of two deputies from their absent brethren in Babylon, coming to Jerusalem with offerings of silver and gold for the temple (ch. vi. 10). From these offerings the prophet was told to make crowns of silver and gold,—probably several small crowns, or diadems, fastened together as one,—and to put them on the head of Joshua, addressing

[1] See chap. iii. 8, *marginal reading*. So Jerome, on Ezek. iv. 13.

him in the language of the 12th and 13th verses: "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Now it is evident that the Jews must have looked on this as a typical transaction; for Joshua being of Aaron's house he could not literally have been crowned king. What, then, did it teach them? The very truth of which we have just been speaking; viz. that when Messiah came, he should be both a King and a High-Priest in his own person; and that, as a direct consequence of this combination of offices, he should establish God's counsel of peace concerning his Church. "The counsel of peace shall be between them both." Hence they received a more powerful development of this doctrine than they had done before.

It seemed now beyond any possibility of mistake, that, when the Messiah came, he would introduce a new principle of priestly mediation in place of the Levitical. For had God intended the Levitical priesthood to remain for ever, Messiah's priesthood would have been taken from it. But, for this purpose, he must have been born of the house of Aaron; whereas the Branch was to grow up from the stem of Jesse in the house of Judah (Isa. xi. 1). Hitherto the kingly and priestly offices had been exercised by two separate families. But in the person of Messiah one family, that of David, was to exercise both of them. What, then, was this, but to ignore the family of Levi, and to introduce the long promised Melchisedec type of priesthood? (comp. St. Paul's argument in Heb. vii. 11–17). Surely there were many members

of the ancient Jewish Church who had both mind and heart enough to drink into the spirit of this simple reasoning. Besides, it was no sudden invasion of their national creed, for we have seen it growing gradually from the beginning. Moreover, so far from eclipsing their national glory, it was intended to promote it. For in this double character of priest and king, Zechariah added that the Messiah should "build the temple of the Lord and bear the glory;" in other words, that he should build up the Lord's house, or as Amos had expressed it —"the tabernacle of David which had fallen,"—and impart to the decayed theocracy an amount of peace, holiness, and perfection, such as it had never had before.

At the same time his kingly power was not apparently to be demonstrated in Jerusalem with any great pomp. On the contrary, the prophet said, "Behold, thy King cometh unto thee, just and having salvation, lowly and riding upon an ass, upon a colt the foal of an ass." This announcement was strangely unsuited to the grandeur of a temporal monarch. David and Solomon had frequently ridden into Jerusalem during the golden age of Israel's empire on *mules* or *horses*, magnificently caparisoned. The former of these kings evidently had had a favourite mule of extreme beauty (see 1 Kings i. 33, 38, 44). And as to horses, though the Lord had forbidden the Israelitish monarchs to multiply their number, yet it is plain that they had been in tolerably general use. Solomon, for instance, had carried on a trade in Egyptian horses for the benefit of the crown (1 Kings x. 28); David had, also, retained many horses in his service which he had taken in battle (2 Sam. viii. 4); while Jehoshaphat had treated them as a matter of course among the *matériel* of his army (1 Kings xxii. 4). Unlike these monarchs, however, their king Messiah was to

appear in lowlier form, riding only on "an ass and on a colt the foal of an ass." I think then that the pious Jews could but have drawn from this, fresh inferences respecting the spiritual character of the coming Messianic kingdom. Various prophets had already unfolded this thought. Here it was still further developed. Zechariah represented the kingdom, although possessed of universal dominion, "from sea even to sea, and from the river even to the ends of the earth" (chap. ix. 10), as nevertheless poor and unworldly in its outward aspects. It was to be set up within the heart rather than in any external splendour; to be an empire of inward grace and holiness, extending its triumphs over idolatry, and subjecting all the heathen to its merciful sway, rather than an empire of temporal sovereignty conquering by the sword and spear, and turning the nations of the earth into its literal tributaries. Such would, at all events, be the conclusion of spiritually-minded Jews who read and pondered over a passage like this in the light of previous revelations. As for the worldly and ungodly mass, they clung of course to the more gross and carnal view of this coming empire, to that which most addressed itself to their own temporal interests. But the elect members of the theocracy had quite sufficient knowledge vouchsafed them to discover, by the Spirit's teaching, some general outline of the truth.

And this discovery of the truth would be confirmed in their minds by Zechariah's revelations concerning the future rejection of this ungodly mass. I need scarcely retrace the ground along which both Isaiah and Daniel led us, when previously marking out that evil consummation; for if they had had no other evidence of it before, the eleventh chapter of this book would have brought out the fact in a manner too plain to be mis-

interpreted. It appears that the prophet had been led in vision to perform a symbolical action which he could not refrain from relating. He was appointed as a shepherd to feed a "flock of slaughter," sheep "whose possessors slew them and yet held themselves not guilty, selling them while their own shepherds pitied them not" (chap. xi. 5). What this flock of slaughter represented, they could be at no loss to understand; for it was openly expounded in the next verse of "the inhabitants of the land." Besides, the very introduction of the chapter made it clear; for "the cedars of Lebanon were to be devoured, the oaks of Bashan to howl, and the pride of Jordan to be spoiled" (ver. 1–3). But why this slaughter? Because the shepherds and the sheep were both incorrigibly evil. The prophet attempted his pastoral charge, but in vain. He first took two staves: the one called "Beauty," or, more properly, "Grace," indicating God's willingness to preserve them; and the other "Bands," or "the confederated," indicating the brotherly union that should be exhibited among them. Having thus prepared himself for office, he commenced the pastoral charge; but it was useless: "His soul loathed them, and their soul abhorred him." In a word, they rejected him. Upon which he gave up his charge, saying, "I will not feed you;" and accordingly broke his staff, called "Grace," to show that the covenant he had made with the people was no more (ver. 10).

He then demanded a reward for his services, but received so contemptible a sum, only thirty pieces of silver, that he was directed by the Lord to throw them to the potter[1]

[1] This potter was probably one who especially worked for the temple, and whose workshop was in the valley of Hinnom (comp. Jer. xviii. and xix. 2): the idea being that this worthless gift was only fit to be devoted to destruction (comp. 2 Kings xxiii. 10).—Hengstenberg.

in the house of the Lord, as a payment not worthy of his acceptance. The consequence was that the last bond between them became broken, and he snapped his other staff, named "Bands," in order to show how God had "rent asunder the brotherhood between Judah and Israel" (ver. 14). More than this; as the flock had rejected their good shepherd, they must now be ruled over by "a foolish one;" *i. e.* by a power which should destroy them, as portrayed in the introduction of the chapter (ver. 15–17). Nevertheless, the whole flock was not to be slaughtered; this Pastor who had so graciously volunteered to feed them was not to be universally rejected. There was to be an elect remnant called "the poor of the flock," who should wait upon him, and "know that this was the word of the Lord" (ver. 11).

Could anything well be plainer? Who could Zechariah personate here, but that great Messianic Shepherd prophesied of by Ezekiel? (Ez. xxxiv. 23). It is true that, in Ezekiel's prediction, the flock was described as being entirely submissive to its shepherd; but that resulted from his taking in a more distant perspective to his picture than Zechariah did. Here the view of its rejection was only the nearest point, whereas Ezekiel took a view of its regeneration in the extreme future (comp. Ez. xxxvii.). Zechariah himself supplied the connecting link between these two points, in his three concluding chapters, by predicting the national repentance of this rejected mass, together with the sufferings through which that repentance should be brought about, and the final salvation of all Israel. But he distinctly stated that before this, "the shepherd of the sheep was to be smitten and the flock scattered" (chap. xiii. 7, &c.).

Revelations like these, superadded to such as they had already received from Daniel and Isaiah, could not but

have taught the believing portion of the people some very deep and painful views of their approaching destiny as a nation, and have tended to prepare them for the Messiah's appearing in some manner which would not at first be generally recognised. I say, at first recognised, because there can be no doubt that the whole tendency of prophetic teaching was in favour of an ultimate and universal recognition of Messiah by the scattered people; and hence the Jewish mind would naturally overleap the coming break in the history of its covenant blessings, and seize more particularly upon the brighter hopes laid up in store for it. Nor was Zechariah slow to feed these hopes. He described Jerusalem, for instance, as one more able to rejoice in the protecting love of God, and to receive deliverance from all her enemies (ch. xii. 1–9)—a prediction which could not refer to the time of the Maccabees, because not one, but every nation was threatened. Whether the fourteenth chapter spoke of the same time or not,[1] mattered little as it regarded these hopes; for though it announced success among the enemies of God's kingdom in their first confederated attack upon Jerusalem, yet the same glorious picture of deliverance was afterwards presented. "Then shall the Lord go forth and fight against those nations . . and his feet shall stand in that day upon the Mount of Olives. . . . . And it shall be in that day, that living waters shall go out from Jerusalem. . . . And the Lord shall be king over all the earth. . . . And in that day . . (everything) . . shall be *Holiness unto the Lord* . . and there shall be no more the Canaanite in the house of the Lord."

But let us pass on to another subject—

[1] I am not prepared to follow Hengstenberg in his exposition of this chapter.

THE REMAINING CHAPTERS OF DANIEL.

My own belief is that Ezra brought these last three chapters of Daniel to the Jews, when he came from Babylon to Jerusalem in the eighth year of Darius Hystaspes. They were probably written by the prophet in Babylon during the reign of Cyrus, but were considered by Ezra as too precious a deposit of prophetic truth to be left behind him. Short as they are they may be divided into the three following sections, viz.—

I. Things Personal.
II. Things National.
III. Things Doctrinal.

	Daniel.
I. What was taught in reference to Things Personal.	
They were encouraged to self-humiliation before God	x. 2, 3, etc.
They were encouraged to earnest prayer	x. 12.
They were encouraged to note and read the Scriptures	x. 21.
II. What was taught in reference to Things National.	
That—	
The fourth king from Cyrus should be extremely rich and powerful, and invade the Grecian empire [1] ...	xi. 2.
A great king of Greece (comp. ch. viii. 8, 22) should afterwards rule the world, but die leaving his kingdom divided among four others [2]	xi. 3, 4.
These successors should make great leagues and conflicts with one another in different parts of the world [3]	xi. 5–20.

[1] This was Xerxes, the son of Darius Hystaspes, whose immense army was stopped at Thermopylæ by Leonidas and his three hundred Spartans, and who afterwards returned to Persia without success.

[2] Alexander the Great.

[3] The remarkable particularity of these predictions has led some, in all ages, to deny their genuineness.

	DANIEL.
Afterwards a vile king should appear, who would perform wonderful exploits, and greatly persecute the covenant people (comp. viii. 9–12, 23–25), yet come at last to his end, and find none to help him[1]	xi. 21–45.
That—	
As the whole period of this persecuting power connected itself with certain figures, such as 2300, 1290, 1260, and 1335 days, the Church should be watchful of the times when they commenced[2] ...	xii. 6–12.
A time of much greater trouble, however, awaited the nation after this,—trouble unparalleled in the history of the world; but from which they should be delivered at last by Michael	xii. 1.
These visions were to be sealed up, because the time of their fulfilment was to be very extended[3] ...	xii. 4, 9; x. 1.
III. WHAT WAS TAUGHT IN REFERENCE TO THINGS DOCTRINAL.	
That—	
The best of men could not bear a full discovery of the divine glory	x. 4–8, 16, 17.
Prayer was often heard in the Church, though not answered sensibly till after some lapse of time ...	x. 12.

[1] This prophecy, no doubt, had a further meaning, in relation to the persecuting power in the Messianic kingdom. (See former remarks on vii. 25.) But I have not here noted it in reference to that power, because I think it was naturally viewed by the ancient Jews more particularly in reference to pre-Messianic times. Time alone would unfold the secondary solution of the passage.

[2] I have thought it better to preserve this statement in as general a form as possible, because the Jews could not have gathered from the above numbers any very exact or positive opinions. Josephus notes that Antiochus Epiphanes violated the sanctuary for the 1260 days; and Christian students of prophecy bring up the numbers to the future advent of Christ; but with this our present Studies have nothing to do. We are only trying to read the truth revealed, on the same platform as that on which its original receivers were standing.

[3] Visions which were shortly to be fulfilled, were forbidden to be sealed. See 2 Chron. xxi. 12. Isa. viii. 16.

	DANIEL.
The revelations and consolations of God were offered to the humble	x. 2–19.
Michael was the name of that great Angel of the Covenant who interceded for the Church ...	xii. 1.
The final deliverance of the Church was connected with the doctrine of the resurrection from the dead	xii. 2, 13.
The righteous and the wicked should have an eternity of happiness or misery	xii. 2, 3.

We must recollect, that between these chapters and the former part of Daniel, the liberation edict of Cyrus had been issued, and Zerubbabel had led back the first caravan of exiles to the country of their fathers. They ought no doubt all to have been stimulated by patriotism in a similar manner. But, alas! a large number had been born and educated in Babylon. They preferred, therefore, to remain amidst the scenes of their early youth, where they had every comfort around them, to exchange them for a desolate home in a land which had been lying depopulated during a period of fifty-two years.[1] Indeed, they were rebuked by Zechariah, as we saw in chap. ii. 6, 7. And it was probably this indifference to their country which caused Daniel, even before the time of Zechariah, to humble himself so deeply as we find he did in ch. x. 2, 3.

But, whatever may have been the cause of Daniel's humiliation, it became the occasion of a new revelation which, in the wondrous character of its details, exceeded anything he had ever had before. It is not for me in this place to expound the prophecy, as events afterwards fulfilled it; because we are supposed to be stand-

[1] The seventy years' captivity began B.C. 606; whereas the last siege of Nebuchadnezzar and destruction of the city were not till B.C. 588. Thus the land had lain depopulated fifty-two years when Zerubbabel returned.

ing on ground which chronologically preceded those events. Suffice it to say that it described with minute accuracy all the leading political changes which took place in the Persian and Grecian empires from the time of Xerxes to the death of Antiochus Epiphanes, involving much of personal biography, and agreeing to the very letter with the accounts which profane history gives us of its chief characters. The Jews, of course, only saw into these things as the scroll of time unrolled, and the facts developed themselves one by one. And it was for this purpose that Ezra may be supposed to have brought it into Palestine. The nation was forming itself afresh; it was soon to come into contact with new races, to meet with many changes and severe trials. It was therefore a beautiful adaptation of the Divine teaching to the Church's necessity, when it thus became supplied with a manual of prophecy which mapped out its approaching providences, and furnished it with a chart by which it could trace the path along which it was being carried.

This vision also contained in it several very important doctrines. In the first place, it established a relationship between the Angel of the Covenant and the majestic Being who here revealed himself under the symbolic name of Michael. This relationship, or rather identity, is brought out in chap. xii. 1; where he is called "the great prince which standeth for the children of thy people"—an expression which can only be understood by referring it to that fundamental promise in Exod. xxiii. 20–23, and by tracing, through the whole history of Israel, the wonderful manner in which that "Angel of the Lord" fulfilled the promise by continually interposing and mediating for the people (chap. x. 13). And this being so, we may also see a corresponding analogy between the angel which revealed this vision of Michael

to Daniel, and the interpreting angel who expounded Zechariah's visions. But there can be no doubt, by comparing Dan. viii. 16 and ix. 21, that the former of these was named Gabriel. Hence Michael and Gabriel, though not expressly mentioned, were of course understood as the two parties engaged in Zechariah's revelations; the tendency of which discovery must have been to widen more than ever the great distance that existed between ordinary angels and this, the great "Angel of the Lord."

The next important doctrine here confirmed was the resurrection from the dead. "Many of them that sleep in the dust of the earth shall awake" (chap. xii. 2). Could any language be more explicit? Could any article of faith be stated more clearly? And well it might be, for it was the top-stone of Old Testament revelation on the subject—that which it pleased God to deposit last in the Church, as his own finished testimony to all preceding intimations of it.

The same may be said respecting the doctrine of future rewards and punishments so clearly announced in this chapter (verses 2, 3). The Church must have long had a feeling that the Mosaic dispensation fell short of a full revelation of truth on this point—a feeling which broke out occasionally in the psalms of David and in the writings of Solomon; and which was echoed from time to time in the writings of the prophets. But here the doctrine bursting forth in all possible plainness, no mere conjectures or inferences were required, for its truth became stereotyped for ever. In fact, it only awaited the New Testament age in order to be opened under another covenant, and to be made, what it had never been before, the basis of God's moral government of the world at large.

Having made these brief observations, it is time to pass on to—

ANOTHER GROUP OF PSALMS,

COMPOSED AFTER THE RETURN FROM CAPTIVITY, VIZ.

i.; lxxxv.; lxxxvii.; cvii.; cxi.–cxix.; cxxv.; cxxvi.; cxxix.

I have felt that throughout the entire grouping of these psalms, we have been necessarily left in a great deal of uncertainty, and that our whole chronological arrangement has been more or less a mere approximation to the truth. In respect to the group here before us, there is as much uncertainty as in our former classifications; at the same time I look upon it as no less capable of being sustained by satisfactory arguments. Psalm i. was probably prefixed to the whole collection by Ezra. Some of the groups were evidently written on the termination of the Babylonish exile, and were sung on the homeward march, *e. g.* Ps. cxxvi. Others were evidently written during the period of their discouragement, when attempting to rebuild the temple, *e. g.* Ps. cxxix. Others were clearly composed on the completion of their new temple, *e. g.* Ps. cxviii. While others, again, like Ps. cxix., seem to have been the out-pourings of grateful praise, and of devotedness of heart to God, on the recovery of their spiritual privileges. I have sometimes thought that the constant allusions in that psalm to the "law of the Lord" and the "word of God" indicate the date of its composition to have been about the time of Ezra's arrangement of the Old Testament books,—a time when the whole version of the Scriptures would of course be prominently brought forward, and its preciousness be proportionately enhanced.

In respect to the whole, I shall subdivide their contents into the three following sections:—

I. National Thanksgiving.

II. Doctrinal Allusions.

III. Experience of Personal Religion.

I. What was taught in experience of National Thanksgiving.

That—	PSALMS.
The redemption of the nation from Babylon was intended to glorify God's name among the heathen, and illustrate the folly of idolatry	cxxvi. 1, 2; cxvii. cxv. 1–8.
It was to be ascribed to God and not to themselves	cxv. 1.
It was a proof of the forgiveness of their national sins	lxxxv. 1–3.
It sprang from God's faithfulness to his covenant	cxi. 5–9.
It was the type of a future and greater salvation for Israel during the times of Messiah ...	lxxxv.; cxviii.
The Church would often have been destroyed, had not God interposed to save it ...	cxxix. 1–4.
All the Lord's enemies should be confounded	cxxix. 5–8.
God should be universally praised for his goodness and wonderful works to men ...	cvii.; cxiii.

II. What was taught by passing Doctrinal Allusions.

That—	
There should be a final separation between the righteous and the wicked in a day of judgment	i. 5, 6.
Jerusalem was still the centre of the theocratic government, and the metropolis of the Church	lxxxvii.
God's omnipotence was regulated by condescending mercy to his people	cxiii.; cxiv.
The Messiah should rise victoriously over his enemies, just as the Church had now risen superior to its Babylonian conquerors ...	cxviii.
All blessings on heathen nations were to come through God's mercy to the Jews ...	cxvii.
Reverence for God's word was a means of holiness	cxix. 9, 11.
The law could neither be thoroughly understood, nor kept, without an inward illumination from God	cxix. 18, 34, 73, 125.

	PSALMS.
Beside these, the leading attributes of God were strongly urged—such as his unchangeableness—his righteousness, and faithfulness, and his justice, mercy, and truth (*passim*) ...	cxix. 89-91; cxi. 7-9.

III. WHAT WAS TAUGHT RESPECTING THE PERSONAL EXPERIENCE OF RELIGION.

That—	
It demanded the companionship of righteous persons	i. 1; cxix. 63, 115.
A consciousness of sin and spiritual weakness	cxix. 117, 176, etc.
Delight in the law or written word of God ...	i. 2; cxix. 24, 54, 72, 77, 92, 97–105, etc,
Care and discretion in worldly business ...	cxii. 5.
Truth in conduct and conversation	cxix. 29, 30, 43, 128, 163.
Charity to the poor	cxii. 9.
Confidence in God during affliction	cxix. 25, 28, 49, 50, 75, 81–88, etc.
Strict obedience to God's commands ...	cxix. 1–8, 33–40, etc.
An expression of public thankfulness for rescue out of sorrow	cxvi. 7–19.
Grief for the sins of others	cxix. 53, 136.
Self-consideration	cxix. 59.
Earnest prayer and praise ...	cxix. 145–149, 164, etc.
It was attended with great peace	cxix. 165.
Progressive prosperity	i. 3.
Absolute safety under God's protecting care ...	cxii. 6–8; cxxv. 1–3.
Consolation in distress	cxii. 4.
A sense of freedom from shame	cxix. 6, 46, 51.
Triumph over afflictions	cxxvi. 5, 6; cxix. 67, 71.

Little need be said respecting the Divine teaching in these psalms; for I think the preceding analysis exhibits it with general simplicity and fidelity. The experimental portion of it is, to a great extent, a mere repetition of former revelations. Nor need we wonder; seeing that the heart of man is the same in every age of the Church,

and therefore dependant on similar hopes and consolations.

Among the more interesting doctrinal views here published, I would select the striking manner in which the Scriptures were spoken of as the only safe guide for the soul (comp. cxix. 105, 133, &c.). We must recollect that the Old Testament was now very soon to be closed, and revelation to be suspended for a period of some hundreds of years. For this reason Ezra most probably collected together all the existing sacred books, and published them as the Divine word to man, of which I shall have more to say presently. And for the same reason, the Church was here directed to look back on past inspiration, rather than forward to its continuance. The age of prophecy expiring, every believer was to walk by faith among the former prophets, and to draw his spiritual life from their teaching. Hence the people learnt to regard the word of the Lord as their supreme rule and guide, and to feel that only so far as they followed its light could they expect any blessings from heaven.

Another important feature in these psalms related to the re-establishment of the theocracy, which had slumbered only, but had not expired in Babylon. The Church was now relieved from God's anger, and pardoned of its sins (Ps. lxxxv. 1–3); and Zion was once more the metropolis of spiritual privileges (Ps. lxxxvii.). More than this; it was again spoken of as the centre of Divine life for all heathen nations (Ps. lxxxvii. 4; cxvii.). "O praise the Lord, all ye nations; for his merciful kindness is great toward *us*." In other words, God's salvation of his people was to open up streams of life and joy to the world at large; and not until the Messiah had appeared for them could deliverance from any of the curse and bondage of sin come to it (comp. former prophecies).

In conclusion, let me say a very few words upon the subject of the Messiah personally; and these in connection only with one psalm, viz. the hundred and eighteenth. This expresses the praise of the Church for its deliverance out of danger, and especially for the triumphant completion of the temple after all the scornful opposition of the Samaritans. In the New Testament, however, one verse is quoted as a prediction of the resurrection of Christ (see Acts iv. 11). On what principle was this? Was it delivered in that sense to its original readers? Did the Jews of Zerubbabel's age pierce through its meaning, and detect in this place any glimpse of the resurrection of their Messiah? Some, perhaps, of the more highly enlightened may have inferred the necessity of this belief as a particular consequence of that death which David, Isaiah, and Daniel had all predicted concerning him. Viewed in such a light, the whole redemption from Babylon would be, of course, a grand type of the Church rising up from the grave in the person of its Redeemer; and even the erection of the temple in spite of the opposition of its enemies may have been in some measure an emblem of the same thing. I think it more consistent, however, with the general tone of the Jewish mind, as well as more agreeable with all the preceding development of Divine revelation, to say that the kingdom of the Messiah rather than his person was understood by these historical types. Even that passage in Isa. xxviii. 16 was probably referred to the Messianic kingdom primarily; and like this only of the Messiah in actual person afterwards. At the same time, the doctrine of a rejected yet exalted Redeemer had been so plainly propounded both by Isaiah and Zechariah, that the 22nd verse of this chapter may possibly have been understood as a personal allusion to his future history. We, of course, on the

Christian platform can see it at a glance; but let us not, on that account, be rash in attributing too much knowledge concerning these things to the ancient Jews.

We shall proceed to—

THE BOOK OF NEHEMIAH.

On strict chronological grounds the Book of Esther should precede that of Nehemiah, because there can be no doubt that all the events contained in it took place in Persia before Nehemiah's first arrival in Palestine. But I prefer to place it afterwards, on the ground of its not having been formally published until after his arrival; of which I shall have more to say presently.

Nehemiah lived in the reign of Artaxerxes Longimanus, whom he served in his palace at Shushan[1] in the confidential post of cupbearer. From a passage in chap. x. 1–8, where his name occurs at the head of a list of priests, some have conjectured that he was of the priestly order himself; but the last verse of the preceding chapter informs us that that list included princes as well as priests and Levites. Indeed, he is expressly entitled, "the Tirshatha," or governor, as Zerubbabel had been previously called (comp. Ezra ii. 63), who was of the tribe of Judah; and therefore we may more reasonably infer his extraction from the royal than the priestly tribe. His arrival in Jerusalem took place about twelve years after that of Ezra, in connection with whom he laboured during Ezra's lifetime.

It appears that he administered public affairs in Jerusalem for twelve years (chap. v. 14); after which he returned either to Babylon or Shushan (chap. xiii. 6).

[1] For an interesting identification of Shushan with Susa, and for an account of its lately-discovered remains, see *Travels and Researches in Chaldæa and Susiana*, by W. K. Loftus, Esq., especially chap. xxvi.

How long he continued this residence in Persia, and whether he resumed his office of cupbearer to the king, are questions not made clear by Scripture. But thus much is certain: "at the end of days" (chap. xiii. 6, margin), *i. e.* after a certain undefined period, he obtained permission to visit Jerusalem a second time, where he effected another great reformation, and probably ended his life.

The Book of Nehemiah was reckoned one with the Book of Ezra among the ancient Jews, a fact which may account for Melito of Sardis (A.D. 170) not having included it among the canonical writings. There is internal evidence of its having been composed by Nehemiah himself; and the style of it differs wholly from that of Ezra. Every critic, at all events, allows that he wrote from chap. i. to vii. 5. As for chap. vii. 6–73, and xii. 1–26, they were evidently copied from public state chronicles, to which Ezra had also had access (comp. Ezra ii. 1–6). In chap. viii.–x., the use of the third person has led some eminent critics to suppose that Ezra's hand may be seen. If so, the view would be confirmed which makes Ezra to have edited this book, as well as the rest of the Scriptures.

It may be interesting to add that some of the apocryphal books make mention of Nehemiah. Thus in 2 Macc. i. 19–36, he is said to have discovered the holy fire which had been concealed by Jeremiah at the destruction of the temple; a story which I need scarcely say is fabulous. In 2 Macc. ii. 13, he is said to have formed a library, and collected the books of the kings and prophets, from which it is quite possible to infer that he was associated with Ezra in the compilation of the canon.[1]

[1] I desire to acknowledge in this, as in other introductory notices,

In respect to the analysis of this book, I think the following summary may suffice:—

I. Return to Jerusalem.
II. Opposition of Enemies.
III. Reformation of Abuses.
IV. Registration of Families.

I. What was taught in connection with Nehemiah's Return to Jerusalem.

That—	Nehemiah
Pious men should be affected by the sufferings of the Church, and bring them before God in private prayer	i. 1–11.
God's promises should be pleaded in prayer	i. 8–10.
Ejaculatory prayer to God was the greatest safeguard in any critical moment of trial	ii. 4.
In all favours obtained from worldly princes God's good hand should be specially acknowledged	ii. 8, 18.
Those who undertook any great work in Church or State needed boldness, wisdom, and zeal	ii. 12–16.
One man, animated by a right spirit, might prove a blessing to the nation however low its condition	ii. 17, 18.

II. What was taught in connection with the Opposition offered by their Enemies.

That—	
Opposition to the Church arose from jealousy	ii. 10.
Was marked by bitter scorn, and scoffing ...	ii. 19; iv. 1, 3.
Was full of deceitful craft and treachery ...	vi. 1, 2, 12, 13.
If met rightly, it was sure to be overcome ...	vi. 15, 16; ii. 20.
The right way to do so was with prayer ...	iv. 9; vi. 9.
,, ,, ,, diligence ...	iv. 23; vi. 3.
,, ,, ,, courage ...	vi. 10, 11.

my great obligation to the *Biblical Cyclopædia* and the *Dictionary of the Bible*, edited by Drs. Kitto and Smith.

	NEHEMIAH.
God would publicly crown the faithful efforts of his people, and give them a joyful triumph over their foes	xii. 27–43.

III. WHAT WAS TAUGHT IN CONNECTION WITH NEHEMIAH'S REFORMATION OF ABUSES.

That—	
It was a great sin for the wealthy to monopolise food, and exact usury of their poorer brethren	v. 1–10.
Possessions mortgaged in time of distress should be restored to their owners ...	v. 11–13.
Those who attempted public reformations, should set a good example themselves ...	v. 14–18.
The Law of God should be publicly read by God's ministers before the people ...	viii. 1–3.
The sense of it should be made plain to those who could not understand it [1]	viii. 4–8.
The word of God seriously attended to was calculated to produce both repentance and joy	viii. 9, 12.
The right way to keep holy festivals was by giving alms to the poor (comp. Deut. xvi. 11)	viii. 10.
The reading of God's word should be observed in the public congregation ...	viii. 18.
All national violations of duty should be followed by national humiliation and confession of sin	ix.
They should not intermarry with the heathen	x. 28–30.
They should not violate the sabbath ...	x. 31–33.
They should not neglect the support of God's service	x. 34–39.

IV. WHAT WAS TAUGHT BY NEHEMIAH'S ACCOUNT OF THE REGISTRATION OF FAMILIES.

[1] It was interpreted into Chaldee, because multitudes, by their residence in Babylon, had lost their knowledge of the ancient Hebrew. This was probably the origin of the Chaldee Targums.

That—	NEHEMIAH.
It was an extremely honourable thing to be engaged in building any part of the city for the Lord	iii. 1–32.
Those who neglected such public service were disgraced	iii. 5.
The right ordering of the State required close attention to every detail of government regulation (comp. Ezra ii. 1–63)[1] ...	vii. 5–69.
God remembered all those who gave donations to his service	vii. 70–73.
All national covenants should be ratified by the united testimony of the priests, Levites, people, proselytes, and even their wives[2] and children	x. 1–30.
Those who were placed in Jerusalem, as in a post of responsibility and danger, deserved honourable record[2] ...	xi. 1–19 (comp. 1 Chron. ix. 2).
A wise government required an equalised distribution of good men in the metropolis and the provinces	xi. 20–36.
A succession of devoted men in the service of God was a blessing which deserved perpetual remuneration	xii. 1–25.

We are not actually in possession of the circumstances which led to the decline of the Hebrew colony in Judæa, and which caused Nehemiah to visit it. One would have thought that Ezra's influence ought to have preserved it in a state of prosperity. It is to be observed, however, that Ezra was only a priest; and therefore, though very strict in his administration of the moral and ceremonial

[1] There are some little discrepancies between Ezra's and Nehemiah's account of these genealogies; on which see Poole, *Annotations*. As for the variation in the amounts of collection in Neh. vii. 70, and Ezra ii. 69, it must be remembered that these are different accounts—the one taking place under the governorship of Nehemiah, the other under that of Zerubbabel. See also Prideaux. An. 444.

[2] See Jahn, *Hebrew Commonwealth*, sect. 60.

law (comp. Ezra. ix., x.), yet he was not qualified to act the part of a state governor in the room of Zerubbabel, who probably died some years before Ezra's arrival. In addition to this, the whole country had been somewhat disorganized by two circumstances connected with the secular history of that age; first, through the occupation of Syria and Phœnicia by an immense Persian army while on its road to attack Egypt, under the command of Megabyzus; and in the next place, through the revolt of Megabyzus and his consequent battles against the Persian forces in Syria.[1] It was in the midst of this confusion that God raised up his servant Nehemiah from among the remnant of his people still dwelling in the old Babylonian empire; as if to teach the Church that it never could be beyond the reach of his sympathy or assistance. The marvellous nature of God's providence, in opening the way for Nehemiah's mission to his country, by disposing the heart of the king to view it favourably, will be best brought out when we come to the Book of Esther. For the present, we can but regard it as a practical lesson on the duty and privilege of prayer (chap. i., ii.). Indeed, the great value of prayer was pre-eminently set forth in this book (comp. iv. 9, vi. 9), and could not but have been intended to leave a last and parting lesson of instruction to the Church on that subject, for the benefit of its future guidance after its inspired teachers had ceased.

One of the immediate objects Nehemiah had in view was the rebuilding of the walls round Jerusalem. He said to Artaxerxes, "The city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire." "Send me unto Judah, that I may build it" (chap. ii. 3, 5). Whether he alluded, in this language, to the total destruction of the city by Nebuchadnezzar, or to

[1] See Jahn, *Hebrew Commonwealth*, sect. 60.

some new injuries which had been inflicted on it by the Samaritans, has been a matter of some controversy. Hengstenberg, in order to suit an argument which he wishes to establish respecting the commencement of Daniel's prophecy of the seventy weeks, is very strongly in favour of the former opinion; maintaining that up to Nehemiah's time Jerusalem was an open, thinly-inhabited village, exposed to aggressions of every kind from its neighbours. He quotes the decrees of Cyrus and Darius Hystaspes in favour of this opinion, because they make no mention of the rebuilding of the walls, and intimates that the Jews would not have been justified in beginning the work without a special permission. I cannot say that Hengstenberg's arguments appear to me conclusive. On the contrary, I think that chap. i. 3 is more than sufficient to refute them; for Hanani and his brethren evidently told Nehemiah of the destruction of the walls as something new and startling, which would have been singularly unnatural if it had only referred to the past invasion of Nebuchadnezzar. In reply to this Hengstenberg is obliged to say, "He knew that the walls and gates of the city were not then rebuilt, but the bustle of the Persian court had drawn off his attention from it;" a poor reason, I think, for one who has generally such able arguments at his command. Upon the whole, I feel very strongly inclined to believe, as we may infer from Hagg. i. 4, that the Jews built the city as well as the temple before Nehemiah's time, and if not entirely, yet in part, completed both the walls and gates; but that, after their construction, the surrounding enemies of the Jewish people contrived to lay them waste. Be this as it may, the great lessons which God taught his people by the energetic and successful conduct of Nehemiah in rebuilding these walls were the same. No opposition of their enemies could

overcome the Divine purposes. God had said, "The street shall be built again, and the wall, even in troublous times" (Dan. ix. 25). Violence, therefore, might be used, discouragements might ensue, and time might be protracted; but the eye of Almighty love would be still on the kingdom of his people (comp. Zech. iii. 9), and the theocracy be preserved.

While the walls were building, we read of a circumstance which plainly showed how necessary it was for Nehemiah to exercise a vigorous government over the people, and how prone they were to fall back into some of the evils for which their forefathers had been chastised. It appears that the rich, taking advantage of their poorer brethren, had extracted heavy usury from them, by which they had been obliged to mortgage their lands, and sell their children into slavery (comp. 2 Kings iv. 1) for the purchase of necessary bread (chap. v.). This usury being directly contrary to the Law of Moses (see Exod. xxii. 25) it was soon removed by Nehemiah (chap. v. 6–13), who not only rebuked the rich Jews severely for their covetousness, but practically encouraged them to sympathise with their poorer brethren, by relinquishing the daily revenue of forty silver shekels, which he could have claimed as governor of Jerusalem, and by daily entertaining many visitors at his own house with sumptuous hospitality (chap. v. 14–end). Thus the Church was instructed in the primary duty of obedience to the second table of the Law, and became furnished with an eminent lesson of patriotic disinterestedness, which it would have been well if it had subsequently studied with more attention.

Another circumstance was also replete with Divine instruction. I refer to the public reading of the Law by Ezra, who, standing in the "street before the water-gate," read it from a wooden pulpit, and expounded the sense of

it to them through interpreters. "They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading" (chap. viii. 8). By the record of this circumstance a useful lesson for posterity was registered in the sacred volume. It taught the Church of every future age to attend to the public reading of Scripture; and to see that the people did not rest merely in the letter of the text, but that they rationally understood its sense. Indeed, there is every probability that this was the origin of the Jewish synagogues,[1] which, in the time of Christ, we find scattered all over the land; the main object of these synagogues being to assemble together the people for reading and expounding the law.[1] And this may account for the fact of their not relapsing into idolatry after their return from Babylon. For, before this, they had no regular public service for the reading of Scripture, and therefore were without any such safeguards to orthodoxy. It is true, that Jehoshaphat sent teachers through all Judah to instruct the people in the law of God; but this was an exceptional state of things, and proved that, as a rule, the people were without any correct knowledge of it. Now, however, God was beginning a new method of Divine government. As the age of fresh revelations was about to expire, he determined on putting them into the way of practically improving their past revelations. They were to live upon

[1] There was a synagogue in all towns where ten persons of full age and free condition could be usually found at leisure to make up a congregation. Service was conducted in them by prayers according to prescribed forms, after which came the reading and preaching, as we may see from Luke iv. 16, 17, etc.; Acts xiii. 5. Prideaux quotes Maimonides to prove that the times of the synagogue service were three days a week, viz. Monday, Thursday, and Saturday, besides fast and festival days, and three times on each such day.

the word of God, as the 119th Psalm intimates, much more fully than formerly. Instead of speaking to them any longer by a fresh line of prophets, he provided for their instruction by the institution of means through which the voice of their old inspired teachers should reach them. He had no new developments of truth to make known to them after Malachi had delivered his final messages. Henceforth they were to be guided by the light already vouchsafed; and to wait in patience for all further truth, till Messiah himself should come.

I need not say anything upon the subject of the genealogical registries which occur in this book; for the lessons designed to be taught by them are sufficiently explained in the analysis—lessons, the general drift of which would also equally apply to the genealogies contained in Ezra and the Books of the Chronicles.

One more point, however, remains to be spoken of; and that is, the cause of Nehemiah's second return to Jerusalem. It would seem that after having built the walls and dedicated them (chap. xii. 27–43) he returned back to Babylon, having been absent about twelve years. He left his country in the full persuasion that things would go on well. The Law had been publicly explained, the Feast of Tabernacles had been joyfully observed, and the whole people had entered into a solemn covenant with God, (1) not to make intermarriages with the heathen, (2) to observe the sabbaths and sabbatical years, (3) to pay their annual tribute to the temple, and (4) to pay the tithes and first-fruits to the priests and Levites (chap. x. 29–39). He had also taken steps to preserve a constant supply of inhabitants for Jerusalem, in order to keep up a due amount of centralised interests there (chap. xi.). But, alas, these things were no sufficient guarantees for national fidelity. It appears that the high-

priest Eliashib, being by marriage allied to Tobiah the Samaritan, had profanely allowed him a private apartment in the temple; and that other great irregularities had been introduced among the people, in direct violation of their late covenant, of which we shall see more when we come to Malachi's prophecy. Probably Nehemiah heard of these sad declensions, and on account of them returned to Jerusalem. At all events, it is clear that he came back, and vigorously set to work at a second great reformation of the kingdom (chap. xiii. 7–31). This was B.C. 409, and is worthy of note here, as being the last historical circumstance recorded in the Old Testament.

Retracing our steps at this point, we must now take up—

THE BOOK OF ESTHER.

The author of this book was probably a Persian Jew. It may have been either put into the sacred canon by Simon the Just, as Prideaux affirms, or brought to Jerusalem by Ezra or Nehemiah when they came from Persia. There is considerable controversy as to the period in which the events contained in it happened; whether in the reign of Xerxes or of Artaxerxes Longimanus. My own opinion is in favour of the latter date; for, as Prideaux shrewdly remarks, the decrees which were issued by Artaxerxes Longimanus for the restoration of the Jewish polity in Palestine, appear to have required some very extraordinary circumstances to produce them. I think that this argument has not had sufficient weight given to it by those who write in favour of Xerxes. Mr. Loftus, in his volume on Chaldæa and Susiana, seems to take the reign of Xerxes for granted; but as he corroborates the assumption by no inscriptions, or other antiquarian

proofs, his unsupported statements have no authority in the matter. The Jews hold this book in greater veneration than any part of the Bible, except the Pentateuch.

Its teaching may be summed up under two heads :—

I. Human Character.

II. Divine Providence.

I. What was taught concerning Human Character.

That—	Esther.
Riches and licentiousness lead men to a tyrannical abuse of their power over women ...	i. 1–22.
Under such circumstances, they can always command the services of men who will forward their designs	i. 13–19 ; ii. 2–4.
Mortified pride engenders hatred and revenge	iii. 1–6 ; v. 9–14.
Men who act by tyrannical caprice, or out of personal favouritism to others, without attention to right moral principles, are always in danger of blindly doing things for which they will afterwards have bitter cause to repent	iii. 10–15, comp. with vii.
Courage and enterprise are best fortified by humiliation before God, and then most likely to be successful	iv. 15–17 ; v. 1–5.
True faith in God's covenant care of his people is independent of any human confidence on particular things or persons	iv. 14.
Ambitious and vainglorious men are very apt to misinterpret appearances in their own favour, and to indulge in exultation even when on the brink of ruin	v. 9–12 ; vi. 6–14.
A course of humble, straightforward, and consistent conduct is the best way to secure victory over enemies	viii. 1, 2, 15 ; x. 2, 3, comp. with ii.–vii.
A true spirit of piety commemorates deliverance from danger by acts of grateful praise	ix. 20–32.

II. What was taught concerning Divine Providence.

That—	Esther.
Many of the ordinary events of life were being arranged by God with a view to the future welfare of his own people	ii. comp. with iii.-ix.
God sometimes permitted his Church to be thrown into the greatest danger, in order to illustrate his own wisdom and power in its deliverance	iii. 8–15, comp. with iv.-viii.
If those who were placed in high positions exercised their influence for God, they might expect to be made instruments of blessing to the whole Church	iv. 10–17, comp. with vii.
The designs of evil men were often visited on their own heads by the retributive justice of God	vii. 1–10; ix. 12.

One of the most remarkable features in connection with this book is its omission of the name of God, a fact from which I should argue that it was composed in Persia by some well-educated Hebrew, who merely chronicled events as they happened, without any reference to their bearing on the Church's instruction. If it be said that this divests it of an inspired character, I reply that its insertion in the canon, under Divine superintendence, is of itself equivalent to inspiration. The truth is, however, that it embodied such practical lessons concerning the doctrine of Divine providence as to leave dogmatic teaching upon the subject unnecessary. And this was no doubt the primary cause of its being published in Palestine with the other Scriptures. The nation either was, or had been, greatly harassed by its enemies. A story, therefore, like this, which came upon it with all the majesty of truth, and gave it so triumphant an account of providential interference in its favour, could not but be in the highest degree encouraging. It was a

standing proof of the malignant hatred with which Satan was determined, if he could, to pursue the kingdom of God even to the end; but at the same time it was an equal proof of the watchful care of the Lord over his people. In this respect it was a beautiful commentary upon some of those promises which Zechariah had lately made concerning the welfare of the Church, and was designed to deepen their convictions of the Divine faithfulness. Why should they fear for the future? Was the Providence of Heaven less able to defend them in Palestine than it had been in the court of Shushan? No. They might, indeed, be brought very low; but they could not perish. The holy seed was indestructible. It was to be preserved for the Messiah's sake, if for no other; and, therefore, all attempts to exterminate it would be utterly unavailing.

The hatred of Haman to the Jewish people, though it became developed in consequence of Mordecai's refusal to pay him homage, had a much deeper seat in his heart. He was an Amalekite, an hereditary hater of the Lord's people. Consequently we need not wonder, either at Mordecai's conduct in these transactions, or at his own; both acted parts throughout which were consistent with their national characteristics. Neither need we wonder at the institution of the feast of Purim in commemoration of deliverance from so horrible a massacre as that here projected. It was called "purim," from a Persian word, "pur," *lot*, because lots were cast every day for twelve months in the presence of Haman, for the purpose of discovering an auspicious day on which he might carry out his diabolical plans (chap. iii. 7). This feast is called "Mordecai's day" in 2 Maccabees xv. 36. Established at first in Persia, it was at once adopted in Palestine, for on the principle of their

universal brotherhood, the Jews, wherever they might be dispersed, felt and asserted their unity.[1]

I might easily extend my observations on this book, but as they would not have any bearing on Messianic truth, I proceed at once to the last canonical Scripture—

THE PROPHECY OF MALACHI.

The name of Malachi may mean "my angel," or "my messenger." For this reason many have supposed it to be a title descriptive of the author's office, rather than his true and proper name. So says Hengstenberg, and the Septuagint. Indeed, the Chaldee paraphrast and many Jewish writers go so far as to say that Ezra was the real author of this prophecy. Jerome is of the same opinion. Nevertheless, the generally received opinion of the Church, both among Jews and Christians, has been decidedly in favour of its authorship by a distinct person, who, whether by right of office or birth is not the question, has come down to us with the name of Malachi.

As to the date of his prophecy, it seems uncertain whether it coincided only with the time of Nehemiah's second reformation, or whether it began some years before. Prideaux places it B.C. 429; Hengstenberg prefers the date of Nehemiah's second reformation, B.C. 409, chiefly because in chap. i. 8 a governor of Jerusalem is mentioned as being present among the people, probably in allusion to Nehemiah. But I can see no reason why the prophet's ministry should not include both dates. If we follow New Testament inspiration, the canonical

[1] Some commentators think that our Lord attended this feast, as recorded in John vi., an opinion which Hengstenberg strongly opposes. It is the last festival in the Jewish ecclesiastical year, being succeeded by the Passover.

authority of this book is undisputed, as may be seen from Matt. xi. 10, Luke i. 17, &c. And I believe the same may be said on other grounds after the most searching criticisms of the rationalists.

Its contents may be divided into two parts:—

I. Exposure of Sin.

II. Exhibition of Judgment and Mercy.

I. What was taught in the way of Exposure of Sin.

1. *Concerning the People.*

	Malachi.
Insensibility under the electing love of God ...	i. 1–4.
Intermarriages with heathen women ...	ii. 11.
Unlawful divorces	ii. 13–16.
Unbelief in the administration of divine justice	ii. 17; iii. 13–15.
General violation of the moral law	iii. 5.
Robbery of God by withholding tithes ...	iii. 8, 9.

2. *Concerning the Priests.*

Offering polluted sacrifices	i. 6–8, 12, 13.
The performance of duties for gain	i. 10.
Dislike to God's service	i. 13.
Neglect of God's glory	ii. 1, 2.
Perversion of the covenant, and want of truth	ii. 5–10.
Misdirection of the people	ii. 8.

II. What was taught as an Exhibition of Judgment and Mercy.

1. *Of Judgment.*

That—

Every endeavour of Edom to recover itself should be in vain	i. 4.
Every dissembler in the temple should be cursed	i. 14.
Similar consequences should ensue to the priests if they refused to lay these warnings to heart	ii. 1, 2, 9.
The coming of Messiah should be attended with severe judgments on the ungodly ...	iii. 5; iv. 1.
The real difference between the righteous and	

	MALACHI.
the wicked should then be illustrated by God's dealings with them	iii. 18.
2. *Of Mercy.*	
That—	
God would overrule the unfaithfulness of the priests for the universal extension of his kingdom in the heathen world[1]	i. 11.
The coming of Messiah should be sudden ...	iii. 1.
He should come as the promised Messenger of the Covenant, and have the way prepared for him by another messenger sent expressly for that purpose[2]	iii. 1.
He should come to separate the wicked from the godly (comp. Isa. lxvi. 5–24) ...	iii. 2.
He would so purify the Levitical priesthood as to restore the services of Judah to their former state of acceptableness	iii. 3, 4.
God's unchangeableness was the standing pledge of their perpetuity	iii. 6.
On their repentance, God would bless them nationally and make them a blessing to the Gentiles	iii. 7, 10–12.
In ungodly times, those who feared the Lord, and confirmed each other in true religion, should be registered in God's book of remembrance, and find salvation in the day of judgment[3]	iii. 16–18.

[1] From the "offerings" mentioned in this passage, the Roman Catholics endeavour to deduce their doctrine of the sacrifice of the mass. Compare such passages as 1 Pet. ii. 5; Heb. xiii. 15, 16; Rom. xii. 1; xv. 16.

[2] Bishop Chandler says, "There is not a Jew I know of, ancient or modern, that does not expound "*the Lord*" in this text, of Messiah, except *Jarchi*, who so absurdly interprets the expression of the Angel of Death, that *Abarbanel* is ashamed of him for it. See p. 56 of his work."

[3] "The image of the 'writing down a book of remembrance to lie before the Lord,' was probably borrowed from the custom of the Persians, among whom the names of those who had rendered service to

	MALACHI.
In that day the full shining of Messiah's glory should comfort the righteous, and give them victory over their enemies	iv. 2, 3.
Before that day, Elijah (probably the preparing messenger previously spoken of) should be sent to revive the piety of the covenant people, and bring them into unity of feeling with their forefathers[1]	iv. 5, 6.

A close perusal of this book will convince the reader that it was designed to meet the evils which Nehemiah had endeavoured to rectify in his reformations. For instance, did he find Eliashib dishonouring the temple? Malachi complained of similar irregularities (chap. i. 7). Had he to contend against mixed marriages with the heathen? So had Malachi. "Judah hath profaned the holiness of the Lord, and hath married the daughter of a strange god" (chap. ii. 11). Was he called upon to protest against the oppression of the rich? So was Malachi (chap. iii. 5). Did he make the people covenant with God to pay their tithes, and support the temple, and keep the sabbath? All these things were alluded to by Malachi (chap. iii. 7–10). In this respect they stood side by side, somewhat as Zerubbabel and Zechariah had stood; the one reforming the kingdom externally, the other aiming at the same object by reaching its heart and conscience through a moral rather than political agency.

The prophet, however, goes further in his accusation than this; for he openly charges the people with infidelity. "Your words have been stout against me, saith the Lord." . . . . "Ye have said, It is vain to serve God;

the king, with the mention of what they had done, were entered in a book in order that they might be rewarded at the proper time." (Comp. Esther vi. 1.)—Hengstenberg.

[1] Bishop Chandler shows that the Jews have always received the passage in this sense, quoting both the Talmud and the Targum.

and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts?" (chap. iii. 13, 14). Nothing but rank unbelief could have suggested this language—unbelief, moreover, which had apparently sprung out of national disappointment. Clinging to temporal promises, they were, in all probability, much mortified to find that none of their hopes had been realised. Isaiah had announced magnificent prospects of glory to the nation; yet they were as far from being fulfilled as ever. The city was now rebuilt, and the temple restored, and the exiles brought back to their land; yet none of the glorious pictures of Isaiah, Jeremiah, and Ezekiel, had been realised. They had forgotten that these prophets had also predicted a further period of trial and temptation before Messiah should come; and that when he did come, the ungodly mass would, for a certain season, reject him. Against these unpalatable truths they wilfully closed their eyes, and opened them only to more distant and cheering expectations. Hence, the difference between these hopes and the reality absolutely confounded them. Nay, despairing of any further salvation, they began to reproach God with unfaithfulness and piety for its unprofitableness!

But what a contrast the prophet represents between such persons and the elect members of the theocracy whom he mentions in chap. iii. 16! It would appear that all this unbelief and open worldliness had driven them into a kind of secret communion and family brotherhood, in which they might enjoy the spiritual blessings of true piety, undisturbed by the enmity of others. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought on his name."

Can we wonder that this evident minority of believing Jews should have dwindled down lower and lower during the following three centuries? Was there not everything here to teach them how easily the Messiah might be rejected, and Isaiah's predictions be verified? The coming event cast its shadow before it. Even here we see the spiritual hope of the Church overlaid by a carnal one. It needed only a few steps more to complete the national infidelity.

But among other things in connection with this sad picture, we must not omit to notice that Malachi lays the chief blame of it upon the priests, whom he accuses of offering polluted sacrifices, of performing their duties as hirelings, of perverting the covenant of God, and of misdirecting the people. How different from the original mission of Levi! (chap. ii. 5, 6). And how contrary to their own intended service! "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts." Here, again, we have an evident opening of the future. The Lord could not submit to these debased offerings without replacing them by something purer. Not only was the priesthood to be rejected, but so great a change made in their present dispensation, that incense and offerings should be presented to him by the whole Gentile world (chap. i. 11). Of course no spiritually-minded Jew could read this without recalling many similar passages in other prophets. It must, without doubt, have convinced them that at Messiah's advent the Levitical order would be abolished for a new but unknown form of priesthood, one which should be made available for the sins of the heathen, and be the

means of bringing in "everlasting righteousness." This truth had been in a long course of development; at first dimly, then more plainly, but now beyond all doubt or mistake. Henceforth it only awaited its final fulfilment under the full revelation of Christianity.

The same may be said of several other great doctrines which we have traced out progressively through the history of the Church of God. For instance, in examining the different methods by which He was pleased to teach and govern it through all its successive epochs, we noticed how every new form of Divine teaching was occasioned by the inability to retain the truth under the preceding government. Thus all the changes of dispensation in the Church formed a running commentary on her own faithlessness. The longer she continued and the more she was tried, the more she learned that nothing except the continued interposition of Divine agency could rescue her from a total obliteration of truth. And so we see it continued to the end. Miracle had followed miracle, and chastisement had succeeded chastisement; patriarchs, judges, kings, prophets, and priests had all been employed to preserve the kingdom of God in its purity; angels, dreams, visions, oral revelations, and written revelation had alike proclaimed the will of Heaven. But, alas! in vain; even at the close of nearly four thousand years' teaching, Malachi had to tell the same sad tale, and declare the conservation of truth to be once more in serious peril. Nothing could have been a better preparation for the introduction of that new and better covenant announced by Jeremiah, which was to be accompanied by an inward principle of Divine life, and to contain within itself the power of always preserving its own integrity! As the believing members of the theocracy contemplated this universal tendency to change and decay throughout

all their preceding dispensations, how pleasing it must have been for them to look forward to the time of this approaching covenant, when the whole revelation of God should be finished, and no further interpositions of heaven be required, beyond the outpouring of the Spirit as prophesied of by Joel, and the unfailing presence of their great ruler and governor, the Messiah!

As might be expected, therefore, Malachi directed the attention of the Church to the coming of the Messiah; and, what was peculiarly important, identified him with the person of the "Angel of the Lord," of whom we have so often had occasion to speak. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." We have already traced out a number of preliminary proofs that this messenger or angel was God's chosen mediator between himself and the Church; and we have, moreover, had abundant evidence that he was invested with Divine attributes. Among the more remarkable notices of him, we have seen that he had been a Redeemer to Jacob, the Captain of the Lord's Host to Joshua, a Guide and Governor to Israel in the wilderness, and a Revealer of Visions to Daniel and Zechariah. Hence we may well believe that the Church "delighted in him." How could it be otherwise when he had so long been its chosen patron and defender? Often, indeed, had its more clear-sighted and far-seeing members caught a glimpse of their promised Messiah in the wondrous form of this angel. Often must they have dwelt upon his faithfulness, and expatiated on his all-enduring love. How sweet, therefore, now to find, under this last revelation of him by Malachi, that their secret expectations respecting him had been correct, and that he was

really their appointed Messiah! The exact links, however, by which this Divine being was to become united with the promised Son of David remained for future revelation; for they cannot be supposed to have penetrated as yet into the doctrine of the Incarnation. It is true, the germ of that doctrine had been put forth in such passages as Isa. vii. 14, ix. 6, and Mic. v. 2; but not with sufficient plainness to be understood as we perceive it in the light of the New Testament. All they could do, therefore, was to repose on the truth of the Divine promise, leaving God himself to clear up the mystery when his own good time should arrive for it.[1]

Connected, too, with the subject of this Divine Angel was the doctrine of a plurality of persons in the Godhead; a doctrine which, though nowhere dogmatically asserted in the Old Testament, yet lay beneath its teaching from beginning to end. The very fact of a distinctly revealed Being, who, from Adam to Malachi, appeared as a Divine Mediator, and asserted his possession of Divine attributes, was sufficient to create a belief that while Jehovah was but one God, yet he had more than one form of Person. I do not say, with Dr. Allix, that the ancient Jews clearly apprehended the doctrine of the Trinity as it was afterwards developed in the New Testament, where the personality and Divinity of the Holy Spirit was in a more special sense revealed; but I think, beyond a doubt, they saw a deep mystery in the Godhead which approximated very closely to it. Every one will acknowledge this, if acquainted with the writings of Philo; for although this

[1] Dr. Allix agrees also in the Jewish recognition of a Divine Messiah. Smith, in his *Sacred Annals of the Hebrew People*, denies it. He fails, however, to distinguish between the more spiritually-minded people and the ungodly mass; nor does he properly allow for a progressive development of this doctrine, as sketched in the foregoing pages.

author may not be a fair type of the whole Jewish mind, yet he doubtless represented it in many things. Like St. John, he speaks much of the Logos; calling it "begotten of God," and identifying it with the Divine Angel of the Old Testament.[1] Dr. Cudworth, in his *Intellectual System*, strongly maintained that Philo borrowed all his notions from Plato,[2] and Professor Burton, in his Bampton Lectures, equally maintained that St. John borrowed this use of the Logos from the Platonic philosophy of the Gnostics;[3] but I think, with Bishop Pearson[4] and Dr. Allix, that this expression may be better traced to the employment of the word "Memra" by the Chaldee Paraphrast.[5] These paraphrases almost always distinguish the *Memra*, or "Word of the Lord," from the *Pithgama*, or "matter of a discourse" (ῥῆμα), and employ it as an equivalent for "the Lord." Thus, it was the "Memra" which created the world. It was the "voice of the Word of the Lord" which walked in Paradise. It was the "Word" which saved Noah and made a covenant with him. It was the "Word" which brought Abraham out of Chaldæa, etc. If we turn from these Paraphrases to the Apocrypha, we shall find even stronger evidence on this subject. Thus in Wisdom xviii. 15, the "Word" is spoken of as a Divine person. "Thine Almighty Word leaped down from heaven, out of thy

[1] Philo says that the Word was "begotten of God," *De Legibus Allegoriarum*, lib. ii.; that he created the world, *De Mundi opificio;* and appeared to Adam, Jacob, and Moses, *De Somniis*. These passages are enough. I am only sorry that the edition of Philo which I have at hand does not enable me to mark them down for reference more minutely.

[2] See Harrison's Edition, vol. ii. pp. 325–333.

[3] Lecture VII.

[4] Pearson on the Creed, Article II. See more particularly one of the notes.

[5] Allix, *Judgment, etc.*, pp. 183, 184, etc.

royal throne." And in Ecclus. li. 10, the Son of Sirach says, "I called upon the Lord, the *Father* of my Lord;" in which there is an evident recognition, not only of a plurality of persons in the Godhead, but of a paternal relationship between two of them. It appears to me that further than this they saw nothing, waiting for the revelation of Messiah, who in due time would make the mystery plain.[1]

The same may be said of other mysterious announcements. They read, for instance, in Jeremiah, that Messiah should be called "The Lord their Righteousness;" and in Isaiah that he should "magnify the law and make it honourable." Now it is not to be supposed that they grasped the whole truth of his personal fulfilment of that law, and of the free presentation of his own obedience to be imputed to all those who believed in him. Faith like that would have been an antedating of the gospel. It was reserved only for the Epistles of St. Paul to reveal the reality of those great truths. Meanwhile the ancient people of God no doubt fully relied on the promise that he was to be their Righteousness, though they left the exact method of its accomplishment to be revealed hereafter. So of Messiah's death and resurrection. The more spiritually-minded among them must have long foreseen that, in some mysterious manner, he was to suffer death as a means of reconciling transgressors to God, and that through his sufferings he was to be exalted to glory and pre-eminence over all his enemies. But how these things were to be brought about, and the extent to which they were to be applied, and the connection which was to subsist between them and the conscience of every individual believer, were questions which

[1] There are some excellent observations on this point in Smith, *Sacred Annals of the Hebrew People*, vol. ii. 688-695.

they had no power to decide; time alone could clear them up. Consequently all they could now do was to stand upon their watch-towers and look out for his coming, or, to use the expression which the Spirit applies to Simeon, "wait for the consolation of Israel" (Luke ii. 25).

But let us return to the Prophet Malachi, and observe in conclusion, how he describes both the introduction of the Messiah's mission and the final consequences of it.

1st. *The introduction to it.* "Behold, I will send my messenger, and he shall prepare the way before me;" and again, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (chap. iv. 5). There is probably an allusion in both of these passages to Isa. xl. 3, 4, where the way of the Messiah is described as being made ready for him by the removal of every impediment. The place of this announced prophet in the theocracy was, therefore, a connecting link between the ancient kingdom of God and the Messianic kingdom. He was to find his countrymen alienated in heart and feeling from their holy forefathers; and consequently their forefathers, as far as they still spoke out by their writings, alienated in an equal degree from them. With a voice of thunder, like that of Elijah in the court of Ahab, he was to rebuke this infidelity, arouse them from their indifference, and awaken their minds to the approaching advent of Messiah. Hence a revival was to take place; a moral and spiritual change was to be effected in the general tone of thought among the people; or, at least, if it were not so, they were to be under the penalty of a heavy curse (ver. 6, last clause). I need not remark how amply this was fulfilled in the ministry of

John the Baptist; and how terribly the curse, here conditionally predicted, fell at last upon the nation, because the revival which commenced with the Baptist's preaching was not continued during the ministry of Christ.

This leads me, 2ndly, to *The final consequences of the Messiah's mission*,—a subject on which Malachi by no means flattered their hopes. "But who may abide the day of his coming; and who shall stand when he appeareth? For he is like a refiner's fire and like fuller's soap" (chap. iii. 2). It will be remembered that Isaiah, Daniel, Zechariah, and other prophets, had very strongly depicted the troubles which would be introduced into the nation after its Redeemer had visited it. There would be a large mass of the people opposed to him; and as a consequence, a great separation between the godly and the wicked (comp. chap. iii. 18). Destruction should also once more come upon the city and temple; and a day of dreadful recompense be brought in for his enemies, whether Jews or Gentiles (comp. remarks on Joel). After these revelations on the subject, therefore, the first readers of Malachi could not but have understood chap. iv. 1–3, as having reference to the same events. They would look upon the passage as the description of a crisis through which their nation had long been ordained to pass, and from which there was no escape. At the same time, they would also connect it with an ultimate revival of their national faith. There can be no doubt of our having found evidence of a revival for Israel through great tribulation in all our previous readings of the prophets? How else could that blessed picture of restored prosperity and covenant favour be fulfilled, which Isaiah had predicted in the second part of his prophecy, and which had been painted quite as plainly, though not with such an elaborate minuteness, by other prophets? Hence

the language of Malachi, in chap. iii. 3, 4, might most naturally be applied to this future revival out of tribulation. Nor could the canon of Old Testament Scripture more reasonably end, than by the comforting assurance that "the offering of Judah and Jerusalem should then be pleasant unto the Lord, as in the days of old, and as in former years."

In the mean time they received one final word of warning upon the duty of practical obedience to the law of Moses (chap. iv. 4); in other words, they were not to be so carried away by their anticipations either of too gloomy or too glorious a future, as to neglect the requirements of their present dispensation. When the time came for the promised messenger of Messiah to appear, and after him, for the perfect revelation of God's will to man under the Messianic covenant; then, indeed, they might exchange the shadow for the substance, and the type for the thing typified; but so long as the rising of the "Sun of Righteousness" was delayed, and the dawn of that brighter epoch still lay beneath the horizon, they must cleave to the statutes and judgments which belonged to their old dispensation, and prove their faithfulness to it by a hearty and willing obedience.

One more subject only now remains, viz.—

THE FINAL COMPILATION OF THE SACRED CANON.

These pages would not be complete without a few remarks upon the general conservation and final collection of the sacred books.

It would seem that, from the earliest times, a copy of the Law had been preserved with great care by the priests (Deut. xvii. 18; xxxi. 9), and deposited for safety in the

Ark of the Covenant (Deut. xxxi. 26). Rationalistic critics tell us that the book here spoken of was a mere portion of Deuteronomy, and not the whole Law; but for this assertion there is no satisfactory evidence. It is true the words אֶת סֵפֶר imply one book by way of pre-eminence. But to show that this was not a stereotyped document which could never be enlarged, let me adduce Joshua xxiv. 26, from which we see that new matter was written "IN the book of the Law." I argue, therefore, that if Joshua could introduce any part of his own history into this book, while it still retained its distinctive character as "*The* book of the Law" (which from 2 Kings xxii. 8, we see that it did); *à fortiori*, Moses may have included more of his own writings in it.

Passing from the time of Joshua to that of Samuel, we come to the schools of the prophets, and have less difficulty in seeing how the records of Hebrew history were authoritatively written and preserved. It seems entirely due to the influence of these schools under Samuel, Nathan, and Gad, that the annals of their times have been handed down to us. Whether we possess their annals exactly as they came from the pens of those prophets or as subsequently arranged by the prophets of Judah during the reigns of Hezekiah and Josiah, we have no authority for speaking positively. From a critical examination of them we may perhaps infer the latter. But, at all events, there can be no question that, during this period, the Old Testament scriptures were gradually being gronped together and enlarged. There is a remarkable passage in Isa. xxxiv. 16 which illustrates this: "Seek ye out of the Book of the Lord, and read." What could this "Book of Jehovah" be, which the people were here exhorted to search, unless a well-known and most sacred volume? Havernick says on this, "It can only be

satisfactorily explained on the supposition that the reference is to a publicly known collection of the Scriptures."

But if we can trace this gradual formation of the Sacred Canon, previously to the captivity, we can do so much more plainly afterwards. When the captives went into Babylon, their deportation occupied, from first to last, a space of eighteen years. Thus they had time to collect together all the existing copies of the Scriptures; especially as Jeremiah, who doubtless had his eye upon the execution of a work so important to the welfare of the Church, was permitted to remain in Canaan. When they returned to their own land they were richer in the products of inspiration; but they were approaching a period when the voice of prophecy was to cease, and when the time had come for a more extended and a final recension of the sacred books. All historical evidence goes to show that Ezra was the chief person employed in this work. He probably corrected many of the errors which had crept into copies through the mistakes of transcribers, and possibly inserted the *Keri Cetib* which are in our present Hebrew Bibles.[1] Prideaux conjectures that he also wrote out the whole in one uniform Chaldee character, the old Hebrew character having grown into disuse among the Jews though retained by the Samaritans. It is possible that in some cases he also altered and emended the text, in order to make the sense clearer. I have no doubt that former prophets did this. Instances of earlier interpolation may be seen, I think, in Gen. xii. 6, which could scarcely have been inserted until after the time of Joshua; in Gen. xxxvi. 31, which was evidently written after the introduction of the monarchy; and in Gen. xxii. 14, which seems to presuppose the

[1] These are various readings; the true reading (Keri) being given in the margin, and the wrong reading (Cetib) being that found in the text.

existence of the temple on Mount Moriah. It is probable that Ezra added various passages in a similar manner. Granting, for instance, that Jeremiah compiled the two books of Kings, it is clear that 2 Kings xxv. 27, could not, at the earliest, have been written till the thirty-seventh year of the captivity, and by none so reasonably as Ezra after the return from exile. It is not for me to furnish the student with any conjectural list of such passages. I only wish to invite his attention to the utility of noticing them, because some of them have been brought forward to disprove the genuineness of certain books of Scripture.

The question now arises whether Ezra completed the Old Testament Canon. Certainly not, if we may trust the author of the 2nd Book of Maccabees. For in chap. ii. 13, we not only read of the "commentaries of Nehemiah," but of his "founding a library," and "gathering together the acts of the kings and prophets." It may be said, indeed, that Ezra and Nehemiah were associated in this work of final recension (comp. Nehemiah viii. 9). Possibly they were. Yet it is evident that later hands were at work on it; otherwise how could mention be made in Neh. xii. 22, of Jaddua the high priest, and Darius (Codomannus), who lived in the time of Alexander the Great? Or how could the genealogy of the sons of Zerubbabel, in 1 Chron. iii., be carried down to the same time? Granting, then, that Nehemiah and Ezra drew up the main portion of the books which go by their name, as well as of the genealogies in the Chronicles, etc., we are irresistibly led to a later period, before we can see that the text of Scripture finally became settled. This was, no doubt, continually looked after by the "men of the great synagogue," who lasted in a continued series from Ezra to the time of Simon the Just. Prideaux

maintains that our present Canon was finally fixed under the editorship of Simon, who was the *last* of this "great synagogue," B.C. 292.[1] He does this, perhaps, without sufficient warrant; but we should be blind to facts if we did not place it somewhere between B.C. 400 and B.C. 300.

In making this final compilation, however, the Jewish Church well recollected that the age of prophecy had departed; for Malachi was universally acknowledged as the last of the prophets. We are not to suppose, therefore, that these uninspired men did anything to the Word of God which now impairs the original value of Divine revelation. They probably received the Canon without alteration, as far as it had been fixed by Ezra; and only concerned themselves in arranging the remainder of the text, including the two Books of Chronicles, Esther, Nehemiah, and Malachi.

That they did so in agreement with our own text of Scripture, may be reasonably inferred from the fact that Josephus gives the number of the Canonical books in agreement with our own; the only difference being that he specifies twenty-two books instead of twenty-four, in consequence of his grouping together Judges and Ruth, Jeremiah and the Lamentations.

I have now done. From this time Jewish theology became more and more overlaid by human traditions, which in our Lord's time had altogether made void the law. During the accumulation of this mass of rubbish, spiritual views of God and Divine truth were almost lost by the Jewish people, hence we need not wonder at their finally rejecting the lowly Jesus when he appeared among them as their promised Messiah.

[1] See Prideaux, vol. i. p. 546.

A GENERAL SUMMARY

ILLUSTRATIVE OF ALL THOSE CONTINUOUS MANIFESTATIONS OR DEVELOPMENTS OF DIVINE TRUTH WHICH HAVE BEEN NOTICED IN THE FOREGOING PAGES, AND WHICH PROVE THE BOOKS OF THE OLD TESTAMENT TO BE PERVADED THROUGHOUT WITH MORAL AND SPIRITUAL UNITY.

ANGEL OF THE LORD.

This mysterious Being is first named in Gen. xvi. 7, where he appears to Hagar, and conveys to her a Divine message; afterwards ascribing to himself a Divine work, viz. the innumerable increase of her seed. This intimation of his office in the Church as a mediator invested with Divine attributes, is brought out more vividly in his subsequent appearances to Abraham, and Jacob, Gen. xxii., xxxii., xlviii. 16 (p. 37, 38). The revelation of this Angel in Ex. xxiii. confirms the title of Redeemer, as applied to him by Jacob; for he there assumes the power of pardoning and saving (p. 55, 57; also 67). This probable identity between the Angel of the Lord and the promised Redeemer is increased by his revelation to Joshua, chap. v. 14, 15, and to Gideon and Manoah, Judges vi. 12–18, vi. 3–23 (p. 119, 129). And again in the Psalms (p. 159.) Once more, in the revelation made to the prophet Zechariah, chaps. i., iii. (p. 445). No less in the revelation made to Daniel (p. 458). This subject, however, is at last freed from all doubt by the prophet Malachi, who clearly identifies the Angel of the Lord with Messiah, chap. iii. 1 (p. 486). Thus the Old Testa-

ment shows both a continuity and a unity of teaching on this great subject which is singularly striking.

CHURCH; GOVERNMENT OF, CONDUCTED UNDER CHANGING FORMS OF DISPENSATION.

The changing character of God's dispensations in the method of his government of the Church possessed such striking uniformity, that it must have carried with it a conviction to the Old Testament saints of the necessity of Messiah's appearance at last, in order to place the Church on some more unchanging and enduring basis. At first, the promises of salvation were made, without distinction, to the whole family of man; and the preservation of Divine truth was committed to the fidelity of traditional teaching (p. 23). After the flood, these promises were limited to the descendants of Shem, and more particularly of Abraham. Not that God's love for the world had become less; but that means had to be taken for the better preservation of the Church, and its ultimate salvation by Messiah, through whom the whole world should have its original promises of redemption made good (p. 33). This brought in a system of visible Church membership, having covenant family promises tied up to it; but in which the preservation of Divine truth was still left to traditional fidelity (p. 34, 35). As the Church enlarged, however, oral teaching gave way to inspired writings (p. 66). The priesthood, which had been previously vested in the eldest member of each household, was now deposited in a Divinely appointed order of men belonging to one particular tribe of the sons of Jacob; while complicated ceremonies, and an elaborate ecclesiastical polity, were established in connection with a sanctuary for Divine worship, in which Jehovah reigned as their invisible King (p. 66). The government of the Church was now conducted chiefly through the mediation of the priesthood (p. 108, 109). After the death of Joshua there followed an abnormal period during which God added to the priesthood specially inspired Judges (p. 130, 131).

These gave way to an order of Prophets which, beginning with Samuel, extended to Malachi. The Schools of the Prophets, instituted by Samuel (p. 143), exercised a most important influence on the moral government of the nation, (p. 144). Under David and Solomon, God edified his Church by inspiring those monarchs to write lyrical and ethical compositions of a highly poetical nature (p. 154), yet replete with spiritual and doctrinal truth (p. 182–187, 197, 215). Then came a new line of prophets who recorded their testimony in writing (p. 266); men who were used by God, not only for the moral tuition of their respective generations, but for the portraiture of their promised Messiah, and of his universal kingdom. Under such forms of changing dispensations did God continue to govern the Church; until, sunk in hopeless idolatry, it was sent into captivity, when the Mosaic system of priestly mediation was broken up, as if on purpose to prepare the nation for that time when it should be reconstructed under the Messiah, and placed beyond the reach of any similar loss through the faithlessness of man (p. 387–394). After the return of the Church to Palestine God's dealings with his people consisted in various alternations of prosperity and adversity; in order to teach them that this rescue from captivity was not their full redemption (p. 434–437). Thus everything pointed them to the truth—that, not until Messiah came would the government of the Kingdom of God be placed on any unchanging and all-enduring basis.

CHURCH; UNABLE TO PRESERVE DIVINE TRUTH IN THE WORLD, WITHOUT THE CONSTANT INTERVENTION OF GOD.

This important fact is to be traced from Genesis to Malachi. For two thousand years the preservation of religion was submitted to the test of man's fidelity; and was nearly lost altogether in the degenerate age of Noah (p. 24). Preserved in the family of Noah, it was again perilled by the unholy confederacy of Babel, and rescued by the call of Abraham (p. 33, 34). Restored in the patriarchal families of Abraham, Isaac, and Jacob, it was

once more well-nigh lost in the moral degradation of the Egyptian bondage (p. 64–66). Re-established afterwards, both by Moses in the fulness of Levitical worship, and by Joshua in the glory of his theocratic conquest of Canaan,—it again became obscured and corrupted, and was only kept alive by periodical interventions of God in the persons of the Judges (p. 131, 132). Subsequently, there was rebellion against Jehovah in the request for a king; then a failure in the fidelity of these kings, commencing with Saul (p. 151, 169), and increased by Solomon (p. 194). Matters became still worse after this; as seen by the revolt of the Ten Tribes, and their apostasy into idolatry (p. 231). In the two more faithful tribes, the same inherent helplessness of the Church to preserve its own fidelity soon became apparent, until Judah, in its turn, had to be led away captive (p. 267, 268). On the restoration of the Church to Palestine, all the old spirit of disallegiance again broke out, as shown by the prophet Malachi (p. 485). Thus the truth of God was alone sustained by new interventions of heaven; and everything awaited the promised Prophet who was to establish religion with greater power, and to endue it with the principle of perpetuity (see the preceding article).

DESCENT OF MESSIAH AS THE PROMISED SEED OF THE WOMAN; TRACED CONTINUOUSLY.

When God first gave the world his gracious promise of a Redeemer, it was general in the largest sense of the word, it being simply recorded that he should appear as one of Eve's descendants (p. 23). Subsequently this promised Seed was more particularly understood as to come through the line of Shem (p. 24). Then followed that more distinct covenant of grace with Abraham; through whom, as the elected progenitor of Messiah, all nations were to be blessed, and to receive a fulfilment of Eve's first hope (p. 33). After various deflections from any right to this promise by law of primogeniture (as in the case of Ishmael and Esau), Reuben, the eldest born of

Jacob's sons, was deposed, and the promise was given to Judah's family (p. 36). The next limitation was to one particular branch of Judah's family, conveyed by special inspiration through the lips of Nathan; by which the royal house of David was alone to enjoy this honour. For a fuller explanation of this, see p. 169, 170. Beyond this there were no further specifications, except that Micah declared Bethlehem to be the place of his birth (p. 299); and Isaiah announced that he should be born of a virgin (p. 317). Thus the whole line of descent, traced out progressively, leads us up with singular beauty and precision to the events which are historically narrated in the Gospel of St. Matthew, and marks out both the unity and the continuity of Scripture.

DIVINITY OF MESSIAH; GRADUAL DEVELOPMENT OF.

A brief glance at what has been already said upon the subject of the Angel of the Lord, and of his final identification by the prophet Malachi with Messiah, may of itself suffice to show how progressively the light of revelation was thrown upon this interesting subject. For, from the very first, certain Divine attributes were attached to the person of this Angel, especially as revealed to Hagar, Jacob, Joshua, and Manoah (p. 38, 119, 130). Besides these intimations, however, David expressly wrote language which the ancient Jewish Church applied to the Messiah, in which he was entitled the "Son of God," and the "Lord of David," sitting at the right hand of God (p. 186, 187). A further manifestation of this picture was given by Micah, in which he was entitled the "Ruler of Israel, whose goings forth had been from of old, from everlasting" (p. 299, 300). Afterwards it was developed to a higher point by Isaiah (p. 327, 328); interpreted by which, the subsequent vision of Ezekiel must have confirmed the belief;—at least, among the more spiritually-minded (p. 387, 388). On this most interesting and important subject see also remarks on Malachi (p. 486, 487).

FAITH; THE POWER OF, FOR JUSTIFICATION, TRACED PROGRESSIVELY.

Evidences of the substantial truth of this doctrine abound in every part of the Old Testament; language being used in it which not only bears much of the New Testament form, but is actually quoted by the Apostles as a component part of their doctrinal teaching.

We begin with Abraham, who, from Gen. xv. 6, was evidently justified by faith (p. 32, 33). The appointment of the Brazen Serpent by Moses was also more or less intended to illustrate this great truth; showing how a principle of simple faith in God's appointments was essential for salvation (p. 88). Rahab's preservation, and incorporation into the covenant of God, through her belief of the spies, was a further development of the same truth (p. 120). It became, however, much more clearly pronounced by the pen of David in the 32nd Psalm; the language of which was quoted by St. Paul in the Epistle to the Romans (p. 182, 183). And again, we note it in the prophecy of Habakkuk (p. 343); in words which are quoted by St. Paul both in the Epistles to the Romans and Galatians. Such is the striking unity which pervades the inspired records of nearly two thousand years.

FUTURE LIFE, WITH ITS REWARDS AND PUNISHMENTS; GRADUAL REVELATION OF.

The knowledge of a future life, though nowhere definitely referred to in the Pentateuch, could not have been concealed from the ancient Church. The translation of Enoch must have been of itself enough to suggest this truth; while the traditional recollections of the Tree of Life (which the promised Redeemer was to restore to man) must have naturally presented that truth to the Church, even in a still older and more fundamental form. The rising of Samuel from his grave, through the agency of the Witch of Endor,—nay, the very expectation of it by

Saul as a mere possibility—seems to be a further proof that this doctrine, though not dogmatically expressed, was generally understood (p. 153). When we reach the time of David, however, it comes out more conspicuously; the doctrine, not only of immortality, but of immortal joy and blessedness in the presence of God, being sung most vividly by this sweet psalmist of Israel (p. 183). The pen of inspiration, thus set going in the lyric poetry of the Church, was afterwards continued through the hand of Solomon, in writing of a more ethical character; see, for example, Prov. x. 25, xii. 28, xiv. 32, (p. 213); in which places, although the doctrine of future punishment is not connected with eternity like that of future happiness, yet it assuredly underlies the thought of it, as we find when we read the Book of Daniel. The Book of Ecclesiastes confirmed these statements of the Proverbs; more particularly xi. 9, and xii. 14 (p. 221). The translation of Elijah must have practically illustrated it (p. 233). Of the testimony to this doctrine in Isaiah, see p. 336. Not to weary my readers, however, by noting down any further marks of progression in the development of this truth, let me end by pointing out its culminating revelation, now made actually dogmatic and unmistakable in Dan. xii. 2, 3; and expressing the fact in words which are almost identical with those of the New Testament (p. 459).[1]

GENTILES; THE CALLING AND FINAL SALVATION OF, TRACED PROGRESSIVELY.

The salvation of the whole world, originally promised to Eve, was afterwards more definitely guaranteed through the seed of Abraham; by the separation of whose family from the rest of mankind, then chiefly idolatrous, this promise became the germ of the doctrine, which afterwards ripened into the "calling of the Gentiles" (p. 35, 36). The first prophetic statement on the subject subsequent to the time of Abraham, was given by Moses in

[1] For further remarks, see what is said on the Resurrection from the dead.

Deut. xxxii. 21 (p. 110). Practically it was illustrated by the incorporation of Rahab, if not Caleb, into the covenant (p. 120). Afterwards, by the similar affiliation of Ruth, a daughter of Moab (p. 135); the latter case being the more conspicuous, from her immediate connection with David, to whom she was great-grandmother. Soon after this a grand outburst of prophetic inspiration, through David's psalmody, ushered in new views of salvation for the heathen—a salvation which was only to come to them by their admission into the kingdom of God. See the psalms named on p. 187. This was still more shown by other psalms published in the reign of Solomon (p. 197, 198). As further individual illustrations of this salvation, the Church was instructed also by the cases of Naaman and the widow of Zarephath (p. 234). Still more, however, in the days of Jonah, by the wondrous mercy which it pleased God to show the Ninevites upon their repentance (p. 253, 254). After this, the revelations of the doctrine by the prophets became more and more enlarged. Joel spoke of it in the strongest language (p. 288, 289). Micah did the same (p. 302). Isaiah also (p. 325, 326). It would, indeed, be a work of complete supererogation to note down all the evidences of these developments in the prophetical writings; in every one of which the salvation of the people of God, to be introduced by the Messiah, was described as opening up streams of life to the world at large.

KINGDOM OF MESSIAH; GRADUAL DEVELOPMENT OF.

This subject first came into view during the reign of David; when the promise was given to that monarch of an everlasting house 2 Sam. vii. 11-13 (p. 170). From this moment all the predictions of David's future kingdom were, more or less, coincident with the Messiah's. In the early Psalms of David, for example, the prophetic glimpses which he gained of his own kingdom, as destined to suffer violence from the opposition of princes, indicated a similar page of experience in the introduction of the Messianic kingdom (p. 185). The same ideal transfer was

applied to his predicted victory and dominion (p. 172, 173, 187). Amos refers to David's falling dynasty as being revived and restored through the victorious power of Messiah; uniting in itself both the house of Judah and of Israel, and gathering up into its own embrace all the heathen empires of the world (p. 248, 249). See also Hosea (p. 243). Joel enlarged the prophetic picture by showing that during the whole kingdom of the Messiah there should be an universal outpouring of God's Spirit on the Church (p. 284, 285). Isaiah indicated the same truth (p. 335, 336). Jeremiah, too, showed that the increased spirituality of these times (which should guarantee an inward teaching of Divine truth through the whole of the Church) would involve a changed condition of covenant never afterwards to be reversed (p. 366, 367).

The entrance of this Messianic kingdom was not to appear at once. Micah hinted that even after the deliverance of the Church from the predicted captivity of Babylon, it must suffer a still further subjugation by some heathen power (p. 296, 297). Isaiah and Daniel afterwards opened the painful fact, that the Church of God would be divided as to the entrance of Messiah's kingdom; an elect remnant of the nation only welcoming it at first, while the *mass* would remain unbelieving and be destroyed (see p. 330–332).

Connected with the Messiah's kingdom, tremendous judgments were also announced by various prophets as falling upon the nations who should be hostile to it (p. 286, 292, 302, 325, 347, 362, 392, 437). During these conflicts, the heathen were represented as submitting to the Messiah, and joining his kingdom (p. 187, 288, 289, 303, 326, 347, 348, 392, 437, 454).

Finally, the picture was presented of an ingathering of the whole of the covenant people to an enjoyment of its restored theocracy under Messiah,—Judah and Israel no more being divided (p. 243, 248, 335, 371, 391, 453, 463). This Messianic kingdom, however, was to be spiritual; not marked by any temporal or political supremacy (p. 284, 304, 333, 334,

335, 368, 393, 450, 451), but consisting in universal peace and righteousness.

MOSAIC DISPENSATION; PROGRESSIVE EVIDENCE THAT IT WAS INTENDED TO PASS INTO A MORE SPIRITUAL COVENANT UNDER THE MESSIAH.

This was seen, most probably, by the more spiritually-minded Israelites in consequence of the multiplicity of their legal sacrifices, the burdensome nature of their ceremonies, and the almost inexplicable character of certain parts of their ritual (p. 78, 88, 106). In the time of Samuel, the same idea must have presented itself through the rejected ceremonialism of Saul, and the superior influence exercised by moral rectitude (p. 152). In the times of David, the same idea reappeared through the teaching of the 40th Psalm. Indeed, during the whole of this period fresh flashes of conviction must have burst upon them, convincing them, on many accounts, that the Mosaic institutions would necessarily give way to some more glorious dispensation at the dawn of Messiah's reign (p. 184, 185). Under the prophetic inspiration of later writers, this view could not but have become deeper. When Joel set forth the rich outpouring of spiritual gifts which was to descend on the Church at large in the latter days (p. 284, 285), and Isaiah declared that moral and spiritual darkness were to flee away from heathendom, the Gentiles even supplying God's Church with priests as well as converts, it was impossible for them to suppose that the covenant could remain under the Messiah as it had been under Moses (p. 335, 336). Micah, again, confirmed this impression by his writing, chap. vi. (p. 304). This expectation of a covenant change, however, was most confirmed by Jeremiah (p. 367), who, of all the prophets, declared it perhaps with the greatest clearness and precision (see chap. xxxi. 31, etc.). Daniel must have increased the conviction by his prophecy in chap. ix. (p. 423). Zechariah, also, by his portraiture of the Messiah as a king without worldly pomp and power; who, while having uni-

versal dominion, chap. ix. 10, should yet "ride upon an ass" in the spirit of lowliness and humiliation (p. 449–451). Malachi completed the picture, by showing the nation that a time would come when incense and pure offerings would be presented to God by the whole Gentile world, and when some remarkable change must necessarily be made in their Mosaic dispensation, widening its basis and deepening its spirituality. This truth had been in a long course of development. Henceforth it only awaited its final fulfilment under the full revelation of Christianity (p. 484, 485).

PERSONAL PORTRAITURE OF MESSIAH; GRADUAL DEVELOPMENT OF.

The first faint outlines of prophecy presented Messiah to the Church as the "Seed of the woman," coming like a conqueror to bruise the serpent's head, and effect the restoration of a fallen world to God. Not a word, however, was said as to the means by which this was to be effected. An announcement was only made that the curse should be removed, and the human race regain its supremacy over moral evil. Upon this basis all the subsequent portraiture of the Messiah was made to rest. Thus Abraham beheld him in the dim distance as ultimately blessing all heathen nations (Gen. xii.); Jacob, as gathering them all into his own embrace (Gen. xlix.); Balaam, as a king who should smite down his enemies amid the triumphant exultations of Israel (Numb. xxiv. 17); Moses, as a prophet who should elevate his people by the highest moral and spiritual teaching (Deut. xviii.); David, as a priest who should rule like Melchisedec in righteousness, and bestow an everlasting benediction on his people (Ps. cx.).

It was in the age of David that the picture of a suffering Messiah first came into view; his own rough pathway to the crown being ideally transferred to the seed of the woman. Thus, before he could ascend the throne of Zion, he was represented as being opposed even to death by the princes and powers of the

world; and as ultimately exhibiting his glory, by taking possession of his everlasting kingdom over the fallen kingdom of his foes (p. 173, 185). This picture was amplified afterwards by Isaiah, who brought out, however, the additional truth that Messiah should suffer vicariously for sin; distinguishing between his being a victim to the enmity of the world, and a victim for the world's reconciliation to God (p. 328–330). Daniel confirmed this view in chap. ix. 1 (p. 421). So did Zechariah in chap. xiii. 7.

The general features of his personal character and life were also brought out gradually. David speaks of him as Prophet in Ps. xl.; as Priest, in Ps. cx.; and as King, in Ps. ii. Isaiah intimates that he should be born miraculously (vii. 14), possessing the Spirit of God in all its richest gifts and blessings; be the patron of oppressed souls and the restorer of all those who were blinded and bound down in sin and sorrow; establishing Israel at last as the symbol of life and peace and holiness, and the centre of a moral regeneration for the whole world (p. 335). According to Micah, he was to be born in Bethlehem (p. 299). According to Zechariah, he was to unite the kingly and priestly offices in his own person, in the administration of peace; not entering, however, upon this kingdom in full and suddenly developed glory, but growing up into it like a Branch[1] (p. 448, 449). According to Malachi, his advent was to be heralded by Elijah.

The Messiah's relation to the houses of Judah and Israel should also be noted. Before the separation of the kingdoms, he was simply announced as King of Zion. When the ten tribes revolted, however, this expression obtained new significance. For the redemption of Israel had then to be secured through the Messianic promises given to Judah, subject to which priority, Israel's salvation was to be coequal with Judah's; inasmuch as the Messiah was to unite them into one Church and one covenant in himself. This was shown first by Hosea (p. 243, 244). Afterwards by Amos (p. 249, 250). Subsequently by Jeremiah (p. 371); and by Ezekiel, chap. xxxvii. 15–28.

[1] Comp. Isa. xi. 7, and Ezek. xvii. 22, 23.

PROPHETIC PERSPECTIVE OF MESSIANIC EVENTS; ITS GRADUAL OPENING.

When the first promise of Redemption was given to Eve, she had no reason to think of its lengthened postponement. Nor had other generations before the time of Moses; unless we except Abraham, to whom it was said that 400 years should elapse before the land of Canaan could be inherited. The lengthening of the Messianic prospect was first prophetically stated by Balaam in Numb. xxiv. 17 (p. 87). After this, but for a prophecy of Micah, the Jews would most probably have regarded all their predictions of deliverance from Babylon as more or less closely allied to the Messianic redemption. But from Micah v. 1–3 this became impossible (p. 296, 297). The prophetic horizon was thus greatly enlarged, and the perspective of the future made clearer. The picture, however, was, so to speak, finally fixed and framed, when Daniel wrote his prophecy of the seventy weeks, which plainly marked a period of 490 years' interval between his own times and those of the Messiah (p. 420, 421).

Similar remarks may be made in regard to the future of God's ancient Church; the scattering and condemnation of which for the rejection of Messiah only became known by degrees. It was hinted at in Ps. ii. by David. A fuller glance was taken of it by Isaiah, chaps. liii. and lxv. (p. 330, 331.) Daniel revealed the fact still more plainly, chap. ix. (p. 422–424). It received a further adjustment by Zechariah (p. 451–454). But not till Malachi was it brought into clear and unmistakable outline, Mal. iii. 2, 3; iv. 1 (p. 491, 492).

RESURRECTION OF THE DEAD; PROGRESSIVE GLIMPSES OF THE DOCTRINE.

The explanation which St. Paul gives of Abraham's faith in so readily consenting to sacrifice Isaac (see Heb. xi.), proves beyond doubt that the doctrine was then known. The interpret-

ation of Job xix. 25 remaining disputed (p. 50), we may pass on unhesitatingly from that point to the recorded restoration of life from the dead by the miraculous powers of Elijah and Elisha (p. 233). From thence we advance to the prophets, under whose inspiration this doctrine becomes transparently clear. Take, for instance, Hosea, xiii. 14; Isaiah, xxv. 8, xxvi. 19; Ezekiel, xxxvii.; and Daniel, xii. 2 (p. 336, 391, 459).

THEOCRACY; ITS ESTABLISHMENT, ITS FALL, AND PREDICTED REVIVAL UNDER THE MESSIAH.

The system of God's government of his Church as its invisible King was first established under Moses (p. 107). It was preserved in a state of perfection under Joshua (p. 120, 121). This principle can alone explain the method of God's government of Israel under the Judges (p. 130, 131). As to the way in which the Theocracy was affected by the judicature of Samuel, see p. 142. How it declined and was ill represented, rather than lost, under the monarchy, see p. 150, 151. The ten tribes abjured the Theocracy (p. 231); yet God did not immediately abjure it (p. 232). Although the kings of Judah violated it, yet it was sustained by the Lord during the Babylonian captivity (p. 385, 386). Similarly, after the restoration (p. 463, 472), the truth came out that it could only be worthily represented by the Messiah; through whom its true splendour was to be restored for ever and ever (p. 454).

THE END.

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